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The Word

VOLUME 4 JANUARY, 1960 NUMBER 1

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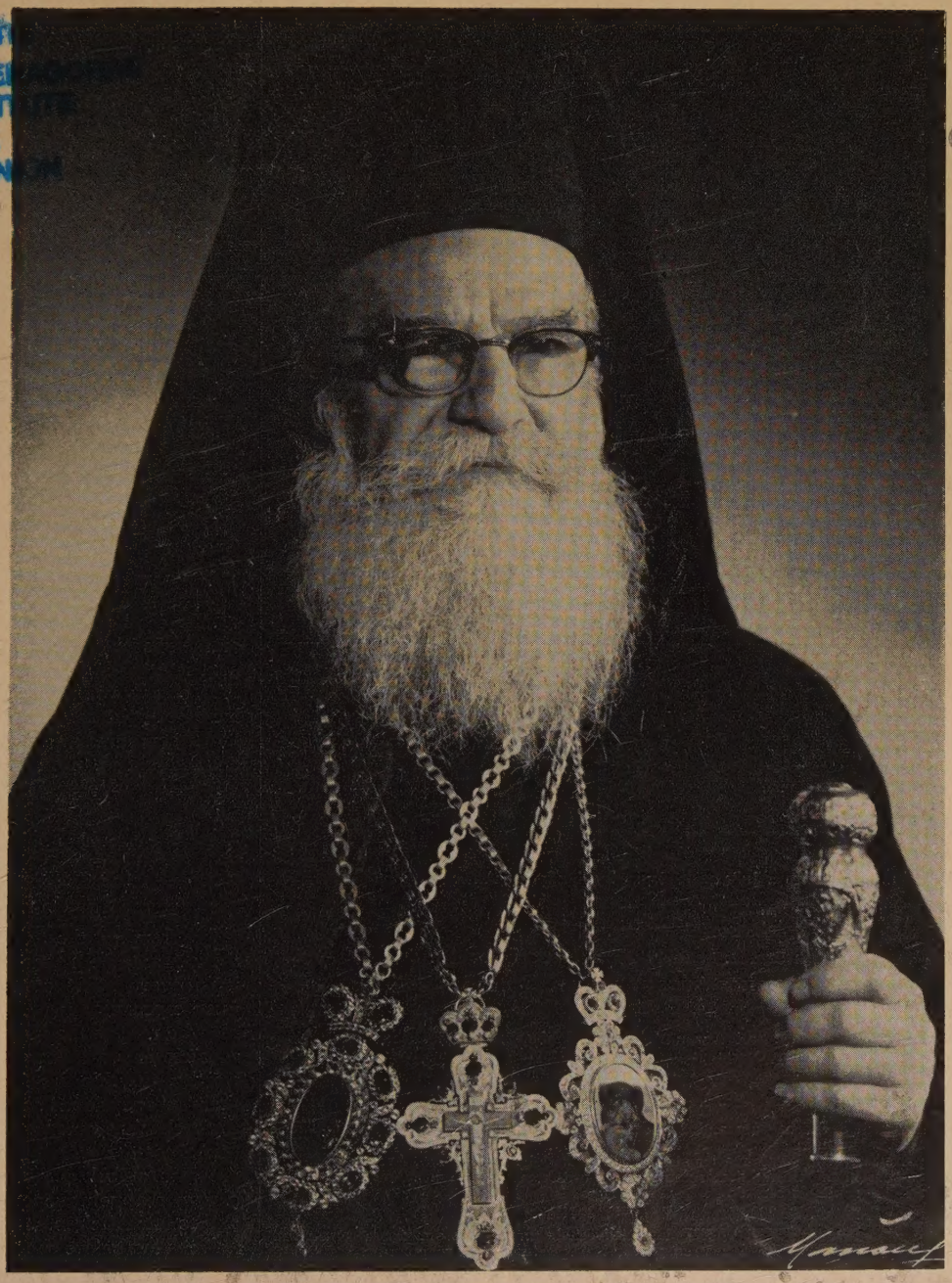

His Beatitude
EODOSIOS VI

PATRIARCH OF
ANTIOCH
and All the East

OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

The Word

VOLUME 4 | JANUARY, 1960 | NUMBER 1

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THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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SPECIAL REQUEST

We remind the Reverend Fathers of their duty to help the magazine by placing it in every home of their parishes, and more especially by asking all the subscribers who receive the magazine to mail their subscriptions. A number of our most worthy parishioners have not yet paid their subscriptions. We urge them to mail their checks immediately after they read this note.

Again we ask every one of our beloved clergy to appoint reporters for *The Word* and to have the reports typed double space and mailed before the tenth of the month.

Christianity According to Christ

It is generally agreed among all right thinking people that the Bible is the greatest document of all times on how to get the most out of life, and to maintain the right relationship between God and man. As a matter of fact, it is the Magna Charter upon which all laws are predicated. What makes the Bible of intrinsic value to man? Why do we believe that it transcends and excels all literature of every form and variety? Because it is the revelation of God to man, containing the words of eternal life, the directive for Godly living. "Search the Scriptures," enjoins Jesus, "for in them you think and you have eternal life, and they are they which testify of me."

"All scripture is given by inspiration of God," wrote St. Paul, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

This is what makes the Bible of such transcendent value to man, it is God-inspired, and being of Divine origin it speaks with authority that is supreme, one which cannot and should not be challenged.

Anyone who earnestly and prayerfully studies the Holy Book with an open mind cannot help but reach some definite, irrefutable conclusions; namely, the oneness and the unchangeableness of God, and the oneness and the solidarity of the human race. These are the overall concepts and teachings of the Old and New Testaments. Whatever else they teach is to be considered in the light of these facts. There is no higher concept that we men could entertain than the belief that God is the first cause, the Father, who is the fountainhead of all created beings and objects both visible and invisible.

The one-God, one-world idea runs throughout the Bible from Genesis to Revelation. We say ours is a republic indivisable, so should be our world! A divided world is like a divided house; it cannot endure for very long. One of the great Prophets of old cried, "Have we not one Father, has not one God created us, why do we deal treacherously one with another."

Jesus whom we know and believe to be history's most conspicuous and outstanding figure and teacher said, "When you pray say, 'Our Father'." Even when one prays privately. St. Paul in Athens on Mars Hill, was no less explicit when he declared, "God has made of one blood all people to dwell upon the face of the earth."

In spite of the clear teachings of the Book, we mortal men set up our own will against the will of God, with the result that today we have a decimated, divided world.

In Syria and Lebanon, Christians are called by the Mohammedans, "Ahlul Kitab," that is, "The People of the Book." This is to say that our beliefs are based upon the revelations of the truth contained therein. This is true only in a poetic and academic sense but not in practice with most of us, because the kind of Christianity we manifest is a far-cry from the one revealed and practiced by the Master, in the sense that these truths remain within the covers of the Book, because we believe them to be impractical insofar as we are concerned.

We have cherished areas in our minds where no one may intrude, not even the Master. Trust and obedience are the basic principles upon which an ordered, mature, happy, harmonious life are established. Yet trust and obedience may mean different things to different people. The question arises, whom should we trust, and to whom do we owe allegiance? Are our thoughts to be governed by the Holy Spirit, or are they to be influenced by a sense of expediency? To the person who has been regenerated whose heart and mind are indwelt by the Holy Spirit, there is no alternative. God and God alone is the arbiter in the forum of conscience.

Religion therefore is a matter of convictions and not convenience and shall never become vocal and vital in any person's life as long as it is one of his secondary interests, as long as we give it a second place in our thinking and living.

When we try to arrive at a satisfactory answer as to what constitutes true religion, we discover that God and man are two inescapable entities. For no one can actually pray to and worship God, no one can think of Christ in a creative, constructive sense, without thinking upon man, and associating the two as life's most supreme realities. When, for instance, we review the moral laws, the Ten Commandments, upon which all laws are predicated, we discover that the first four Commandments concern themselves with one's relationships to God, and the other six have to do with man's relationships to other men. This is highly significant, for if we are to have no other gods before the Almighty, if we aren't to become idolatrous, if we aren't to take the name of the Lord in vain, were we to remember the Sabbath Day to keep it holy, then we should carry these principles into the areas of all human relationships — political, social and financial, into every day life and practice.

The Prophet Micah tells us in a vivid and unmistakable sort of way what is practical religion. It is not in the offerings alone that true religion is manifested, but also in civic-righteousness and social justice. "What does the Lord require of thee," he cried, "but to do justly, to love mercy and to walk humbly with thy God."

Jesus' Sermon on the Mount is considered the world's greatest Bill of Rights, the manifesto of the King, and the most inspiring instrument for righteous living. A careful reading of it yields three definite principles; namely, what should a person's attitude toward God, toward man, and toward one's self? The whole duty of man resolves itself in proper consideration of these three definite attitudes.

What should a person's attitude to his Maker according to Jesus Christ? It should be one of sincere love and devo-

tion so that in the various aspects of worship God's honor and glory should be the objective. Thanksgiving, prayer and fasting are to be practiced, not to be seen of men, not for self-interests but all these activities should be exercised so that we might be found pleasing to the Heavenly Father who though seeth in secret will reward the faithful ones openly.

Measuring ourselves by these declarations of the Master, we should be ashamed of our behaviors. Oftentimes, we seek recognition, the praises and plaudits of men. It seems as though most of us have not as yet learned the rudiments of Christianity.

Come further with me and let us discover what man's attitude should be toward his brothermen? Well, according to Jesus a person's attitude toward others should be one of benevolence, love and peace. Contempt for human beings is one of the major sins of society; disdain and ridicule for those who are not in our social or intellectual class occasioned serious troubles in the ranks of men throughout history. Men either rise or fall depending upon their attitudes toward others. Before attempting to make an offering one should be reconciled to his brotherman, else it won't be accepted. One's motive, insofar as the opposite sex is concerned, must be, should be pure. Monogamy was to be the rule between man and wife, "For male and female created He them."

One of the paradoxes of Christianity is that one should love his enemy. "Love your enemies," said Jesus. "Bless them that curse you, and pray for them that despitefully use you and persecute you that you may be the children of our Father."

What should be a person's attitude toward himself, according to Christ. Jesus asserts that the first rung up the Christian ladder is one of utter denial, of self-expenditure. It is significant that self when spelled backwards would be flesh. In other words, the flesh must never be in control of the citadel of man's soul, but rather must give away to the spirit. "If any man will come after me," said Jesus, "let him deny himself, take up his cross and follow me."

The world is full of people who profess all kinds of creeds, and those creeds are interpreted in some intricate, hard-to-understand theolological terms which confuse the lay mind. One of the unfortunate things about the Christian religion is the great difference between the various groups. Each believes that his brand of religion is better than the other groups. These religious differences have, from the beginning, created a wall, a barrier between people, thrown them apart, divided them up until there is scarcely any harmony or unity among people who profess belief in Christ.

Christianity today is almost a contradiction of what Christ intended it to be. The one-God, one-faith, one-world concept conceived and proclaimed by Jesus, consciously or otherwise, is being lost sight of in this day and time. We, as Christians, need to go back to the basic teachings of Christianity and recapture the simplicity, the beauty and the profundity of our faith.

The world needs God-loving, man-loving enthusiasts who realize that life is an opportunity to render the greatest service to the greatest number of people. No one but has at some time or another faced himself with questions like these. Is there a purpose in living, and if there is, what is that purpose? What is the chief end of man? According to one of the great definitions, "The chief end of man is to glorify God and enjoy Him forever." But one could not enjoy God and glorify Him without self-giving, putting one's self at the disposal and the command of God. Self-giving was the secret of Jesus' power in conquering the souls of men and capturing the love and admiration of all. Jesus was the personification of love and service. He interpreted the Heavenly Father's love to humanity in terms of service, in alleviating human suffering by ministering to their every need.

The world's wounds are deep and present day conditions seem to make them worse. But thank God, they aren't without hope. The Christian people, under God, posses the healing remedy to the world's numerous ills. What an opportunity this is for Christian people to exercise their prerogative in manifesting God's love to a strife-torn, war-torn, hate-infested world.

What this world needs is less selfishness and more self-giving, less criticism and more sympathy, less misunderstanding and more considerations, less hate and prejudice and intolerance, but more love, consideration and tolerance. The world needs God and needs Him desperately. Enthrone God and His principles in your life, and what a difference that would make! ! !

My Prayer . . .

A. A. Kassab

Heavenly Father, Almighty God, in silence do we pray
That all our mind and heart and soul, with Thee will always stay.

Give us strength to do your will and help us to endure
Life's Cruel tests and all heartaches, which only Thou can cure
Strengthen our Faith to link our hearts with the Fountain of Thy Grace
And give us courage and steadiness, more difficult tasks to face.

Make us grateful for all things, so that we may enjoy,
Good health, good friends, and relatives and things that give us joy.
Make our children understand and think and appreciate
The extent of Parent's sacrifice, so hard to estimate.

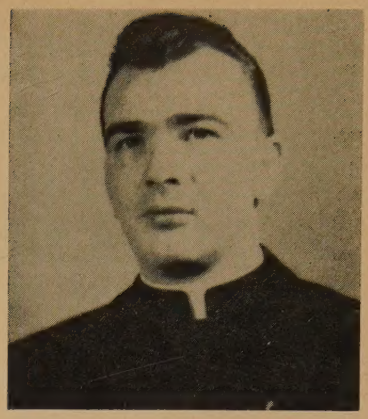
Make us humble — not too proud — of things we may achieve
For in Thy sight achievements count, when sufferings we relieve
For help extended no reward expecting to receive
Or kindness shown, only because, in kindness we believe.

Give us Wealth of Character which moral pleasure brings
And make us feel we are endowed, with strength above all things.
Enrich our heart with generous love, and feelings so humane
That send a noble impulse — running through our vein
A Heart that does not hold a grudge but simply pure and plain
Not content with a limited scope — so seeks a higher plane.

There is beauty in every Soul — ready to appear
If we only clear the way and open our mind and ear
There are tears in many hearts which human eyes can't see
For Hope provides a mask of cheer and pride won't let you see

Give us courage of Mind and Thought that money cannot buy
And Daring, even if we fail, urging us to try.
Make us true to our family — so we can work and give
And Bless all people in their homes, and the home in which we live.

Can Rome Unite with the Orthodox Church?



— Conclusion —

by FR. MICHAEL BUBEN

Let us examine history as written by Eusebius. Let us learn if from his story, we may draw the conclusion which the Romans did. Here are his words:

(Hist. Eccl. lib. 111 cap. 16) "There is a letter (epistle), unanimously attributed to Clement, which is authentic and worthy of comment. He wrote in the name of the church at Rome to the church at Corinth, where many grevious arguments arose. We find that in many churches, as well as our own, there has existed a custom since time immemorial to read this letter. Hegesipus is a very competent witness to the arguments among the Corinthians during the time of Clement."

In another place Eusebius wrote that this letter began with the words: "The church of God at Rome to the church of God at Corinth," and that the substance of the letter was in regard to Church *ritual* and *rubrics*. The church at Corinth had unjustly repudiated and even unfrocked priests, because of the way they served at the altar. Clement pointed out in the letter also, the subject of apostolic succession in all servers (clergy) of the Church, given by the Sacrament of Holy Orders. Nowhere in the letter did he mention anything about anyones (or his) primacy in these Holy Orders.

As soon as we pay attention to one fact, all the strength of the Ultramontist argument falls. Clement wrote not through any sense of higher authority, but through a feeling of brotherly love; not in his name, but in the name of the church at Rome to the church at Corinth. From early times churches would get together to help settle disputes anywhere. St. Ignatius of Antioch, St. Ireneus of Lyons, and St. Dionysius of Alexandria are but a few of the early Fathers who helped to settle arguments through epistles (letters) to various churches, even to the Romans, without pretension of a primacy over them. Eusebius in his Church History (Hist. Eccl. Lib. V cap. 23) explains, that in the Second Century, because of disagreements as to the Paschal (Easter) date, various churches called councils of bishops. Letters were sent to the faithful as to the resolutions of these councils. In his time there were letters of this type from councils at Palestine — presided over by Theophilus — bishop of Caesarea; Jerusalem — presided over by the bishop Narciccus and even at Rome — with the signature of pope Victor.

Patriarch Photius and Pope Nicholas

We have now learned how East and West began a separate path in Church administration. While the East continued to follow apostolical and canonical traditions, Rome more and more began to imply its jurisdictional authority over the whole Christian Church. More and more it began to imitate worldly forms of government with centralized authority and a militant system. For eight centuries however, the Church was governed with each provincial church (local) looking to its own Patriarch who together with the mertopolitans and bishops of the territory administered. The Patriarchs of Constantinople never interfered in the jurisdictional affairs of the Antiochian Patriarchate or any others territory. The Patriarchs of Jerusalem never interfered with the Roman Patriarchate etc. etc. etc. . . When local disputes arose, the Patriarchs would seek advise or compare notes with each other in order to settle disputes uniformally and in a canonical manner.

The first pope of Rome who began to openly declare, that he was the supreme head of the entire Church was Nicholas I, in the middle of the ninth century. It was pope Nicholas who forged the "false Isidorean Decretals" in order to impress some German ruler and nobility, that he was the "vicar of Christ"—"bishop over bishops and supreme head of the Church." Through these decretals, the pope also wanted to show that as a 'vicar of Christ' he was the only true king on earth, and all other kings had to obey him.

In defense of Orthodoxy, and against the nonsense of Pope Nicholas, arose the great champion and Patriarch of Constantinople — Photius. When Nicholas first began to interfere in Eastern territory, the Patriarch was the sincere and God-fearing Saint named Ignatius. Ignatius had refused communion to a Caesar-Vardas because of his immorality. Vardas had a pull with the Emperor and together they disposed of Ignatius. This was a big mistake for Ignatius's successor, Photius, was a well-educated man who had connections in the imperial court.

After Photius was canonically elected, the Pope, more to show his primacy than anything else, sent his legates to Constantinople to declare that he did not recognize the election of Photius, and to instigate the re-election of

Ignatius. It is understood by intelligent people, that the Pope had no moral or canonical right to send legates to 'bring order' into a territory outside of his own jurisdiction. Therefore, Photius did not acknowledge the legates, did not grant them an audience, but he did help to send them home in haste.

The angered Pope, like Herod, cursed the holy Patriarch for this, that he did not want to listen to the 'head of the Church'. In answer to this, Patriarch Photius declared that the Pope was a blasphemer every time he called himself the 'Vicar of Christ and head of the Church.' To this Photius pointed out some errors which were creeping into the Roman Church, which were contradictory to the Catholic Church.

Perhaps dear reader, you may have read some Roman history book or pamphlet which describes Patriarch Photius as an innovator who led Orthodoxy astray. You now understand that he was in truth the opposite. He fought against innovations for as we have learned the system of papal primacy is not a teaching of Jesus Christ.

Later the holy Patriarch Photius assembled a synod which suspended the pope (not the Roman Church) from the Church until such time as he should repent of his false and heretical teaching of papal primacy.

As a reward for his outspoken defense of Orthodox truth, Photius was twice thrown into a dungeon in chains by a conniving politician and betrayer of the faith who succeeded in becoming Emperor.

Division

After the death of Pope Nicholas (867 A.D.) peace again reigned among the patriarchates, and his successors were quiet about primacy. However, Romans point out that everything became peaceful only because the successors of Photius again recognized the popes as primates of the Catholic Church.

This statement of course is false. As before Photius, so even after him the Patriarchate of Constantinople never recognized the papal primacy of jurisdiction over the entire Church. The Popes were never recognized as Primates by Constantinople . . . nor by Alexandria . . . nor by Antioch . . . nor by Jerusalem. Not only was the Pope not recognized as primate, most of the Eastern Christians had *never even heard* of this teaching until Nicholas fought Photius. It could not be otherwise for this teaching was born at Rome. It was something new — an innovation unknown to the "Conscience of the entire Church."

After the death of Pope Nicholas, the Roman church did not cease to belong to the Catholic Church of Christ. However, until the actual division many innovations were born at Rome. From these innovations it became what the Orthodox call "Latinized" i.e., it took on features unknown to the rest of the Church.

Patriarch Michael Cerularius

During the years of actual division a holy and saintly man was Patriarch of Constantinople. The Romans call him "another Photius." Patriarch Michael could not and would not allow the slightest deviation from the Ecumenical Faith. The Patriarch declared; if the Pope and Roman church belong to the Holy Catholic and Apostolic Church, they must strictly adhere to the orthodox Faith as given by the Apostles and the holy fathers of the undivided Ecumenical Councils. If they deviate in the least, they automatically cease to be healthy members of the Body of Christ. It is necessary to remind the confused of any unhealthy attitude leading toward deviation from the Faith in order that they might return to the path of Christ. If they do not return, they cannot be a part of us.

Still feeling that schism could be avoided, Patriarch Michael together with a scholarly Bulgarian Metropolitan named Leo, wrote a letter pointing out innovations that were leading toward error in dogma and doctrine. They sent this letter of warning, indirectly to some Italian bishops. The letter also bluntly warned that the pope and Latin church could not remain true sons of the Church unless they ceased adhering to certain errors.

When news of this letter reached Pope Leo IX, he immediately sent two bishops as legates to see if a settlement of 'peaches and cream' could be worked out. These legates went everywhere and talkd to everyone. They obtained the full support of the Emperor Constantine X who politically was helping the pope against Norman invaders in Southern Italy.

Lack of diplomacy on both sides caused bitter hatred and anger. Instead of settling the work at hand—human weakness and all the onslaught of the devil led to each side excommunicating the other. The innovations at that time as compared to the later ones were minor, and beside primacy included such things as the addition of the "filioque" to the Nicene Creed, celibacy for clergy, the use of unleavened bread, etc. Politics, bitterness, hatred, anger, and most of all frailties of human man were the cause of division. A division which has seen each side going along a separate course even until our present day. The crusades to free the Holy Land from the Moslems only widened the gap between West and East, when the Westerners sacked and desecrated Eastern Churches and attempted to establish Latin Patriarchates in Orthodox territories. After being re-established for a while the Byzantine Empire finally fell completely to the Turks in 1453. With this, communication with the Latin church became almost nonexistant. Less than a century later, the Latin church had its own troubles with "reformers." These "reformers" with perhaps good intention at first, were the beginning of a constant division of Christianity in the West. Only now, these reformers brought in SERIOUS innovations with a *complete disregard* for the dogma and doctrine of the Holy Fathers of the Ecumenical Councils.

CAN WE UNITE? . . . CERTAINLY!

While typing this series and doing research for it, I began to feel more and more *uncomfortable,* as I probed deeper and deeper into the history of the separation and the attempts made at re-union ever since. Surely, anyone who has faith in eventual unity of all Christians, and expresses that hope in the ektenias of our services, feels the same after any effort to understand the 'nightmare' of separation and the constant division of Christianity. The reason for this feeling is the realization that CHARITY was lacking at many places by many authorities, both cleric and laic in and out of the Church. We can minutely understand this if we are at all familiar with even a local SOYO meeting or meeting of a Board of Trustees. How often does the human element of misunderstanding arise?

(Continued on page 12)

What a Priest Expects from His Parish Board

by FATHER DAVID F. ABRAMTSOV

The parochial boards of our churches are usually quite explicit about what they expect in a priest: he must be not only a spiritual leader, a teacher, preacher and steward of the Mysteries of God, but also an all-American sportsman and an all-around 'jolly good fellow!' Rarely does the ordinary board member consider the qualities a priest expects of him. This then will be our subject.

What does a priest expect of members of the parish board? Many things. Most of all the priest expects that only the most pious and dedicated men in the parish will be elected or appointed to the board. If a man feels that Christ's Faith is not foremost in his life, then the priest expects that man to decline the nomination to the high office of board member. Frequently a man is elected to assist the priest, by serving on the board, for whom Christ's religion is the most distant aspect of his life—it comes after his business, after his lodge, after his golf, after his wife's demands on his time. The most irritating thing for a priest is to have a parish board made up of lukewarm Christians who put their church in last place instead of in first place; who look upon their church duties as sort of extra-curricular activities or hobbies to which attention is given last. This sort of board members is easily spotted because he is the one too busy elsewhere to show up at meetings; he is too attentive to civic, political and lodge affairs to further and advance the parish program.

The priest desires religious men on his board. He expects his church board members to be pious and to be an example to the rest of the parish in speech, and conduct, in love, in faith and in purity (I Tim. 4:11). It goes without saying that there ought to be no room on a parish board for foul-mouthed and profane people who conduct themselves as unbecoming followers and disciples of Christ, who frequent places of ill-repute, who lead lives of sin, who have married outside the pale of Holy Church (or allowed their children to do so); who have no understanding of the most basic doctrines of the Orthodox Church. There is nothing more scandalous in a parish than to have board members who do not receive the Sacraments frequently. The priest expects his assistants in the parish to receive Holy Communion at least four times each year and even monthly if possible. Those who cannot receive this often because of their lack of faith ought not to have been elected in the first place.

It is often that a priest has board members who are wise as concerns earthly vanities, who are experienced in the business world, but who are completely ignorant of the things of God. He sees board members who make the precious Sign of the Cross as if brushing specks of dust from their neckties; who do not know how to make a good Confession, who do not even know the Creed halfway through from memory—but yet know how to make a shrewd business deal and can recite baseball averages for hours on end. The priest expects his assistants in Christ's vineyard to be exemplary Christians, to take a meaningful part in the ritual of the Church, to know the important prayers of the Church from memory, to have some comprehension of what the Church stands for, its doctrine and dogmas, its mission in the world, and to have some concept of the Orthodox Church's world-outlook.

If a priest is expected to exhort older men as he would a father and treat younger men like brothers (I Tim. 5:1), so does a priest expect to be treated by his board members as a spiritual Father; to be looked up to and not down upon. The priest is truly the *father* of his parish (and his board) because through Baptism, and the other Sacraments and means of Grace, he has begotten and nourished them in the spiritual life; they are his spiritual children (I Cor. 4:14-16). The parish is a spiritual family: the priest being the father, the parishioners—the children, and no family will prosper where there is no mutual understanding, loyalty and respect. The priest dedicates the whole of his life to Christ's work, the board members devote only some spare time and a few dollars. The priest is truly a minister and servant of his people but *he chose to be this minister and servant voluntarily.* Sometimes the board acts as if it imposed the position of servant upon the priest. In other words it tries to make a hireling of the priest. The board who sees the priest not as a builder and steward of church life, with special Grace of God for his godly work, but only as a hireling or "hired-man"—should recall the words of Christ who said that a hireling is not a shepherd and cares nothing for the sheep (John 10:12-13). In other words, if the priest is forced to be a hireling, he is lost as a shepherd and his flock will be scattered and devoured by spiritual wolves.

The members of the parish board *also* are called to be *servants* of the people and to assist the priest in every practical way. Too many of the board members think of their position as one of honor alone. They think they were elected as a reward for worldly success. The idea of *service* is far from their minds. Unfortunately, there are still some parishes which elect men to the board because of wealth or for some other equally unspiritual reason. According to the words of Christ, a wealthy man will have more than enough work cut out for him simply to save

his own soul without burdening him with parochial work! When such men of worldly wealth are placed on the parish board they sometimes assume almost dictatorial powers and run the parish like a business corporation—threatening to withdraw often much-needed financial support if their dictates are not followed. Rich men often have a wrong idea of their wealth—thinking that the Lord has rewarded them personally. It sometimes does not occur to them that they are merely stewards of the things of the Lord—that what the Lord gave He can also take away. The Lord entrusted them with wealth to be used for doing good and in order to be liberal and generous with those not so fortunate. The riches were not given them in order to abuse the trust placed in them by the priest and people. There is nothing more despicable than the wealthy parishioner who uses his wealth to run a parish. The priest is directed by St. Paul to charge the wealthy not to be haughty but rather to be rich in good deeds and in the spiritual life (I Tim 6:17-19). The priest expects Christian humility from all his board members—not an overbearing superiority complex which destroys mutual love and respect.

A priest was once respected because he was an ambassador for Christ, who preached the Kingdom of God and the salvation of souls, but there is now a tendency to honor him because of his business acumen and his ability to put on successful extravaganzas. It is not infrequently that a church board wants a worldly priest and is nervous with a pious and deeply religious pastor. A certain priest once said that if Christ came to earth in these days, the parish board would hasten Him off to some smart men's shop, outfit Him with stylish clothes, take Him to a barber shop for a shave and haircut, buy Him some expensive cigars, and have Him join a prominent lodge! Some parochial board members are engaged in a never-ceasing struggle to pull the priest down to their level of worldliness and to resist the priest's efforts to elevate them from the love of the world to the love of God. Holy Write directs the priests of God to avoid men who are lovers of self, lovers of money, proud, arrogant, abusive, unholy, implacable, swollen with conceit, lovers of pleasure rather than lovers of God, who hold the outward form of religion but inwardly deny its power (2 Tim. 3:1-5). St. John Chrysostom thunders against priests who are man-pleasers and willing to give the Holy Mysteries into sinful hands—to those who give Christ a kiss as did Judas. Yet what is a priest to do with those who resist the power of God, who prohibit the Holy Spirit from abiding in their souls—and yet with whom he must work because they were placed on the parish board?

As Metropolitan Antony frequently says, such men are spiritually sick and the priest must try to heal them with all the power of Christ's love at his command. As things stand in congregational America the priest has little left of even moral and spiritual authority but he can exert the influence of his own personal way of life, his own holiness which like the leaven of Christ's parable can and should leaven the whole parish including the parish board. The priest expects his board to have an open mind and an open heart so that into their "itching ears" he can preach, strive to convince, have the right to rebuke and exhort with all the unfailing patience he ought to possess (2 Tim. 4:1-3), and thus lead them along the narrow way. The priest certainly has the right to expect his parish board from debauching his piety and to cooperate with him in his attempts to elevate them from the mire of worldly vanity.

The priest expects his board members to be well-informed about Archdiocesan affairs as well as general Orthodox matters; to purchase and read literature to that end, to subscribe to the Archdiocesan magazine *The Word;* to attend Archdiocesan conventions; to assist the the work of national and international Orthodoxy as well as Orthodoxy's efforts on the local level.

The priest expects cooperation from the parochial board in all things which build the spiritual life of a parish; he expects full attendance at all meetings and active participation in all parochial activities; interest in the progress and welfare of the church school, the choir, the altar boys society, and other such youth groups such as the SOYO. The priest expects the board members to show a zealous willingness to underwrite the expenses of these groups; to see to it that the church is lacking in nothing that is needed for the worship of God. It is unbelievable but true that some church boards oppose the buying of necessary vestments, church vessels and appurtenances of the Holy Altar such as a Tabernacle, etc. These same boards who will spend countless dollars on improving kitchen and toilet facilitiees, bingo supplies and brooms for the janitor, hesitate to purchase those things necessary for carrying out Orthodox Divine Service in all its fulness and beauty. If it may be put so crudely, a parish is in the church business and not in the kitchen or diner business. In every parish the Holy Sanctuary must come first, and the priest has the right to expect his parish board to understand this and underwrite the expenses entailed.

The priest expects his board members to be exemplary workers and contributors of time and energy as well as money. He expects them to receive Holy Communion frequently as a body; to attend *all* church services, and what is more important to arrive on time and stay until the end. He expects the board members to attend evening devotions during Lent and Passion Week. He expects the board members to put the church in first place in their lives.

The priest expects the members of the board to consult him before scheduling any parochial affairs lest unseemly activities be held during lenten periods, which could ruin the good name of the parish and undermine the spiritual influence of the parish within the community. There is nothing more reprehensible than the board member who refuses to abide by the priest's wishes in such matters and such a member stands self-condemned by his own actions.

On Sunday morning the priest expects the president of the parish board, or someone appointed by him, to be in church at least fifteen to thirty minutes before the beginning of the Divine Liturgy to see that everything is in order, to see whether the priest needs some last-minute assistance; to see that the candles are prepared, that there is enough wine, and generally to see that the sexton has deon his job. The priest expects his board members to stay to the very end of the Liturgy, to usher out the people and keep order. There is probably nothing that

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Orthodoxy in East Africa

by

THEODORE NANKAYAMAS (Ukanda)

Our Story is rather strange because we believed in Orthodoxy without being taught. None came to us to teach it, and at the same time none of us went out to an Orthodox country, in order to receive it. This country, in the heart of Africa, loved Orthodoxy before ever knowing the contents of her teaching. We were converted to Orthodoxy and had received it in our hearts, even before meeting an Orthodox priest. For, thus the circumstances demanded and our conscience decided. We came to the knowledge of Truth, all by ourselves, according to the passage in the Wisdom of Solomon: "Those who trust in Him will know truth."

But let us see the circumstances, in which we received the Orthodox Faith. Uganda received the granite of Orthodox Faith as late as 1933. But the preliminary action for the disovery of Orthodoxy had started long before. Namely, a certain Mr. Reuben Mukasa Spartas, member of the Anglican Church started having doubts as to the origin of this Church. He entrusted his secret to his friend Odbiou Kabanda. Then, i.e. in 1923, they were both in the military service. They decided therefore to devote several nights, when they could not sleep, to consider the way in which they should act. They studied historical books, but these were all written from either a Protestant or a Roman Catholic point of view and did not help them at all in realising anything about the mother Church. Still they got some information. In the course of their reading they often came across the word "orthodox" without understanding what they read and, precisely because there was no Philip there to explain to them the scripture (Acts 8, 26) they opened an English dictionary, which informed them that this mysterious and magic word denotes the Church, which keeps the teaching of Christ pure and unchanged. At that very moment these two men, without any further hesitation, automatically became Orthodox. After that they were considered mentally deficient; for, not a single Orthodox, who might have initiated them into the mysteries of Orthodoxy, had visited them in reality. They were falsely accused for the remarkable activity. They were persecuted because they taught and preached things which were beyond reason.

Later on, Mr. Reuben Spartas and Obdiou Kabanda started sending letters to various countries, searching for Orthodoxy. In 1928 they received a very complimentary reply from a certain "Archbishop and Patriarch" Daniel Macquire, informing them that he was an Orthodox Patriarch. He also sent them some pamphlets, confirming this information. After that Mr. Reuben and Mr. Obdiou continued their activities with greater strength and courage. The ytaught their disciples out of the contents of pamphlets which had been sent to them from America by "Patriarch" Daniel Macquire. In 1931, this Patriarch sent to them Bishop Alexander, who had his seat in South Africa near Kimberley. He had under his ecclesiastical jurisdiction all Africa. The Patriarch and the Bishop however, asked first for their traveling expenses, which the thirsty but utterly poor Africans managed to collect in a year's time. Bishop Alexander arrived in Uganda on the 6th of October 1931, and began his action as he thought best. On the 22nd of May, 1932, he ordained Reuben, who had discovered "Orthodoxy," and his friend and cooperator Obdiou, as well as two deacons. He also "laid his hands" on two readers (anagnostai) and quite a number of nuns. A certain merchant fromGreece, however, upon being informed that an Orthodox Bishop was in town, visited him and asked him to go to his house in order to baptise his son. The "Orthodox Bishop" readily accepting, visited Mr. Vlachos and baptised the child. But the merchant during the performance of the baptism, observed that the sacrament was not celebrated in the strictly orthodox way.

After this, "Bishop Alexander" returned to South Africa. Next day, our newly ordained compatriots visited Mr. Vlachos—now their fellow believer—in order to learn his impressions of the "Orthodox Bishop". Their blood nearly froze in their veins, when he told them that he doubted the orthodoxy of "Bishop" Alexander. He taught them the correct way of making the sign of the cross. What is more, he did not leave them in their bitter disillusionment, but gave them the addresses of both the Patriarchate of Alexandria and Archimandrite Nicodemus Sarikas, who was then at Mosi of Kenya.

They immediately sent a letter to Archimandrite Nicodemus Saraikas, asking him to visit them as soon as possible. He arrived in Uganda on June 13th, 1933. Our priests and their followers "rejoiced with exceeding joy," upon seeing the reverend Greek priest. And this very date is accepted as the date on which our country came to know Orthodoxy. The Greek priest stayed with them for three weeks and the Christians of Uganda, without fully realizing it greatly appreciated what the Orthodox priest did, being especially struck with admiration at the solemn divine liturgy, which he celebrated. It was in this way that, at last, fater a decade of patience and hard work, they became acquainted with the Church, which kept Christianity as the Apostles handed it over, the Church they longed for.

Archim. Nicodemus Sarikas, after this action, submitted a long enthusiastic report to the Patriarch of Alevandria Mgr. Meletios. He took up the matter in turn, and from

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1. The Roman Catholic review "the Eastern Churches Quarterly," Winter 1957-58, gave the information that Patriarch Daniel Macquire as well as bishop Alexander who was sent to Uganda, were both members of the schismatic Diocese of the American Church, that had its centre in New York.

The Clergy of the Orthodox Church

by

Archimandrite Michael Shaheen

St. George of Montreal

The Orthodox Clergy are divided into Major Orders and Minor Orders; the Major Orders are of Divine Origin dating back to the very beginning of the Christian Era and the Minor Orders are of ecclesiastical origin that were created to serve the specific and expanding needs of the Church in each new age.

THE MAJOR ORDERS

"Originally the Apostles were holding all three offices of the priesthood, but as the needs of the Church were becoming more and more numerous they were compelled to distinguish between higher and lower duties for those they were ordaining. Hence we have, first, the ordinations of seven deacons, then the ordinations of priests, and last the ordinations of the bishops whom the Holy Spirit by the laying on of hands of the Apostles appointed to govern the Church." (On the Hierarchy of the Church by Rev. J. Papadpoulos, Th.D. in the *Greek Orthodox Theological Review* — Vol. I, No. 2, page 147, March 1955.)

Orthodoxy still retains to this day the three distinct offices of bishop, priest and deacon in the same manner as the fulness of the Faith has been preserved without change, addition or subtraction. All three are ordained following the example of the Apostles of Christ. (Acts 6:6, 13:3) (I Tim. 4:14, 5:22) (II Tim. 1:6). Each of these three offices is distinguished by its specific name, by the method of election, by the time of ordination during the Divine Liturgy, by the duties, rights and jurisdiction and finally by the vestments worn. All are ordained within the Sanctuary of the Church before the Holy Altar, because it is in the Sanctuary where they will fulfill their priestly obligations for the people. Furthermore, only one ordination can take place at each Divine Liturgy. As the Church expanded and the number of the faithful increased, the Church found it necessary to bestow special honorary distinctions and titles on each of these three offices. These titles of honor were granted according to the importance of the Location and the political influence of certain cities, particularly the churches founded by the Apostles themselves.

BISHOPS

All bishops are equal in dignity, rank and ecclesiastical authority, but are distinguished by their honorary titles. First and above all the bishops, are the Patriarchs, who are the superiors of the fathers and who are located in the Apostolic Churches. Next in honor is the Metropolitan who is located in a metropolis with a specific area under his jurisdiction. Next to the Metropolitan is the Archbishop who oversees an archdiocese. Large archdioceses are subdivided into dioceses with bishops looking after each diocese. Because it is not humanly possible to look after the needs of a whole archdiocese and to personally supervise it, each archbishop appoints a vicar general who exercises his episcopol authority and assists in every way possible. The 12th Canon of the 6th Ecumenical Council requires that all bishops be celibates (unmarried) in order that they devote their full time to the Church and its progress. Each patriarchate is divided into archdioceses, each archdiocese into dioceses and each diocese into parishes. The highest authority in each patriarchate is the Synod of all the bishops.

The Bishop is the only clergyman who can bestow blessings on all three orders.

PRIESTS

In the priesthood we have the following honorary titles: an archimandrite which means head or superior of a monastery who must always be a celibate, and who ranks in honor above all other priests regardless of age, office or position. Next is an archpriest who may be married and heads all priests. All priests are equal in dignity, rank and rights regardless of their honorary titles. The parishes are generally in charge and under the pastoral care of married priests. An economos is also an honorary title meaning economist, one who looks after the financial affairs of the Church. We should also remember that only celibates can advance from the priesthood to the bishopric.

Also, too, a priest can bestow his blessings on another priest and all those minor to him in spiritual office.

DEACONS

The diaconate has three honorary titles which are as follows: an archdeacon who is an unmarried deacon and is chief of all the deacons. The deacon accompanying the Archbishop in all cases and services is usually an archdeacon. Married deacons are given the title Protodeacons. Then we have the second archdeacon who is next in order and finally the title of just plain deacon, which means helper. All deacons are of equal rank and serve as assistants to priests and bishops in all church services. Deacons are not allowed to perform any of the Sacraments (mysteries) except Baptism in emergencies, which any lay person may also perform. Deacons are not permitted to bestow any blessing whatsoever. Both priests and deacons must marry before ordination, because the Priesthood is regarded more honorable and more sacred than marriage. If perchance the wife of a clergyman passes away that clergyman is not allowed to remarry. Neither can the wife of a clergyman remarry should their husband pass away first.

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Is It True What They Say?

A brief discussion of the many questions involved in the Roman claim to Papal primacy

by FATHER MICHAEL J. BUBEN

It is true, that Roman popes are successors of St. Peter? Romans say that Peter was the head of the Church, and because he lived in Rome and was a bishop of Rome, bishops, popes are also "leader-heads" of the Church.

To see if this could be true, we must first answer the question—Is it true that Peter was a bishop in Rome? By answering this question we need not go into the greater question as to whether Peter was equal or superior to the other apostles.

In the New Testament, we have a complete Book about the work of the Apostles: "Acts of the Apostles." Here we read and learn that Peter preached in the Holy Land (Palestine), traveled to Samaria and then to Syrian Antioch. Apostle Paul also confirms that Peter was at Syrian Antioch. However, Paul wrote— ". . . the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." (Gal. 2, 7), which means: Paul was to bring the Faith to the Gentiles, Peter to the Judains (Circumcised).

Nowhere do we read that Peter lived in Rome and was a bishop there. On the other hand, we learn from the "Acts of the Aosptles" how Paul came to Rome, and for two years greeted those who came to him, but among those who came, there is no mention of Apostle Peter (Acts 28, 14-31).

We also have an Epistle written by Paul to the Christians at Rome. Near theend of this epistle are the names of many Roman Christians towhom Paul sent his regards. (Salutes). The name of Peter is *not* among these names.

It is possible to believe, that Paul simply forgot to name him in the Epistle, if Peter lived in Rome? If he was the head of the Church? as they say.

8he best witness of all however, is an Epistle written by Peter himself at Babylon. From this document, we best know where he preached. But all this does not necessarily mean that St. Peter was never in Rome. Judains (circumcised Jews) lived in Rome, and he might have traveled to preach to them. As they say, Peter perhaps did die in Rome, where they brought him to be crucified, although no one can be sure or certain.

Would everyone have simply forgotten to write the events about the primate and vicar of Christ while he was at Rome? Perhaps, he was never a bishop at Rome nor was he the head of the papal line. Why have not the Patriarchs of Antioch ever considered themselves as "heads" for can't we be Scripturally certain that Peter was the first Bishop of Antioch?

Let us now look into the Apistolic Epistles. We have 14 epistles written by St. Paul, and 7 written by other apostles of which St. Peter wrote 2. As we know, the epistles were written by the Apostles to explain the Christian Faith. Here however, we do not find a single word about "primates" "leader-head" popes.

Above everything he explained, Paul wrote and called the Church the Body of Christ, and Christians — members of Christ's Body: "For we are members of His Body," writes the Apostle, "of His flesh, and of His bones." (Ephes. 5, 30).

If it is so, that the Church is the Body of Christ, is it possible to have a human head? Let us listen to what else St. Paul wrote: "And He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; . . . for the work of the ministry, for the edifying of the Body of Christ." (Ephes. 4, 11-12). See, it does not say: — placed on the Body, the pope as primate, — but it does say that He placed apostles, pastors and teachers, "for the edifying of the Body of Christ," — Holy Church.

WHO THEN IS THE HEAD OF THE CHURCH?

To this question we find a direct answer from the Epistle of the Apostle Paul who wrote: — ". . . CHRIST IS THE HEAD OF THE CHURCH; and He is the Savior of the body." (Ephes. 5, 23). Could the answer be any clearer? Again Paul wrote — "And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence." (Col. 1,18). "And are built upon the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone." (Ephes. 2,20).

Do you now in truth see who is the heard and foundation of Holy Church? The foundation is the One Christ—Son of God! Christ Himself taught his Apostles that on this Faith in Christ — the Son of God, as strong as stone, He would build His Church. About this one — rock — foundation, St. Peter wrote: "If so be that ye have tasted that the Lord is gracious, to whom coming, as unto a living stone . . . Ye also as lively stones, are built up a spiritual house. . ." (I Peter 2,35)

This is the apostolic teaching, also the teaching of St. Peter. Is it comparative to "what they say"? Is it true that Apostle Peter, or Roman popes can be together with Christ the foundation and head (Primates) of the Faith and Christian Church?

Can Rome Unite . . . ?

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Why? Because charity is absent or takes a leave of absence at some time during the meeting from some hearts.

The deadly sins — pride, anger, hatred, envy, self-interest, greed — are allowed to float into hearts that strive to be pure.. . Sins that are the great weapons of our great and eternally unrepentful enemy. The enemy who is the big reason for the establishment of the Holy Church — Satan, Lucifer, Beezelbub, the Devil — call him what you may. We can feel how powerful he is, if we think we could 'plow' forward toward unity only by looking back at the past. We must all get together behind the plow and push toward unity without seeking to please any man or men. WE MUST PLEASE GOD, and when we do all confusion and error coming from the evil one must disappear.

We cannot let *error* reign in any degree to cause blindness of purpose, for error is a triumph of the devil. We must face the present world and in joint effort weed out errors. . . Let the most pious men from East and West embrace and with CHARITY weed out the bad from the good. Let them keep weeding for one, ten, fifty, a hundred years if necessary. Let them try to please God not themselves. Wherever a weed is found, big or small, East or West, let it be thrown out immediately, if it will help to make the fields more fertile and unite all the land under the jurisdiction of *one* Shepherd. Let these men above all be charitable and abruptly close any meeting for the day if charity leaves. In our day and age the word charity has a number of meanings. In Orthodox terminology the word charity is translated as LOVE. Let us take our definition for this word from Webster's Dictionary: Charity — *Act of loving all men as brothers, because they are sons of God.* Let East and West discuss and obtain paths of unity, with St. Paul's Discourse on Charity (LOVE) as the guiding spirit of every meeting.

The following Orthodox translation of St. Paul's discourse on Love from the original Greek is the work of an Orthodox professor at the University of Buffalo — Dr. Albert G. Fadell. The discourse can be found in the First Book to Corinthians, the thirteenth chapter, texts one thru thirteen:

If I speak in all the languages of men and even of the Angels,
and have not love, I become a noisy gong or a clattering cymbal.

Even if I have the gift of prophecy and understand all mysteries
and all knowledge, and have all the faith to move mountains,
but have not love, I am nothing.

Even if I give up all my possessions to feed the poor,
even if I give my body to be burned,
but have not love, I benefit nothing.

Love is patient and kind,
Love does not envy,
does not boast,
does not put on airs,
is not rude,
seeks not selfish interests,
is not angered,
thinks no evil,
rejoices not over injustice, but enjoys truth.

All things it up holds,
all things it believes,
all things it has hope for,
all things it endures.

Even if there are prophecies, they will disappear;
even if languages, they will cease;
even if knowledge, it will vanish.
For imperfectly we know and imperfectly we prophecy:
but when perfection comes, the imperfect will vanish.
When I was a child, I spoke as a child,
I understood as a child,
I thought as a child:
When I became a man, I put aside childish ways.

For now we see dimly through a glass,
but in time, face to face.
Now I know imperfectly,
but in time, I will know as I am known.
But now there abides FAITH, HOPE, and LOVE—these three;
but the greatest of these is LOVE.

(*Translated by* A. G. FADELL)

What a Priest Expects

(Continued from page 8)

upsets a priest more than the board member who walks out of church during the sermon to count the Sunday offering or to take a smoke. The money-counting can wait until after the Liturgy. Anyone willing to serve on the board ought to be willing to stay fifteen minutes after services to count the offerings! If the board member is anxious to eat lunch, let him remember that the priest has not even eaten breakfast!

Sometimes at the end of the Liturgy, by the time the priest consumes the Holy Gifts, makes his thanksgiving, unvests, and emerges from the Holy Sanctuary, he finds the whole church deserted. It is as if everyone had fled the presence of God. The priest is confronted with the job of blowing out the candles, closing the windows, turning off the lights, turning down the thermostat, locking the doors and generally doing what he expects the church board members to take care of. After all, it is *their* church building, and it is not unreasonable for the priest to expect them to care for it. In modern times the faithful hastily leave the Eucharistic Christ behind for the swimming pool, the lunch table and the golf links and, frequently, the church board leads the procession. How insulting to Christ such a hasty departure is, not to mention its boorish, undignified and plain bad-mannered aspects. The priest expects the board members to approach the Altar of God at the conclusion of the Liturgy with everyone else; he expects them to venerate the Holy Cross with piety and devotion, and to receive the Antidoron from his hands and then, with everything in order, to go out and count the offerings in a leisurely manner.

From the above it is obvious that the priest expects his board members to be all-around, "all-American" Orthodox Christians who realize that their position is of grave importance since they are in a position to influence all the other parishioners for better or for worse. In his high place as assistant to the pastor a board member is bound to be temperate, serious, sensible, sound in faith, in love, and in steadfastness (Titus 2:2), to be in control of himself (Titus 2:6), to be submissive to spiritual authorities, to be obedient, to be ready for any honest work on behalf of the parish, to speak evil of none, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men (Titus 3:1-2). If a church board member does these things he will be well-pleasing to God, an inspiration to his fellow-layman, and a true and fruitful servant of Christ the Lord.

News of the Parishes

St. George's—Paterson, N. J.

Orthodox Youth month, September 5th to October 5th, began very appropriately at St. George's of Paterson, N. J. Our entire Sunday school together with their teachers received "Holy Communion", Sunday, Sept. 9th, followed by a "Communion breakfast". The breakfast was prepared and served by the S.S. P.T.A. Enrollment this year reached an all time high.

Sunday, September 27th, saw our SOYO members both adult and teen-agers receiving "Holy Communion". They too were served a very delicious breakfast—by other members of the congregation. Immediately, after this "Divine Liturgy", Father Simon presented "SOYO awards to the outstanding youths" to Miss Pearl Esahak and Messers. Dennis Arrout and Ronald Nahass.

Miss Esahak received a beautiful Cross in recognition of her hard work in the religious field. She is: Advisor to Teen-age SOYO; member of the Choir (with perfect attendance); Chairman for the "Religious Education group of Eastern Region; past corresponding secretary for our own SOYO chapter.

Messers. Dennis Arrout and Ronald Nahass were awarded gifts for their almost perfect attendance as Altar boys and for the great help they gave Father Michael in training new Altar boys.

At the SOYO Convention in Washington, D. C., we were very proud to see "The Certificate of Meritorious Service" awarded to Mrs. Christian Esahak Lynch. Christine is our Choir leader and is in charge of the "Music Department" of Eastern Region SOYO. We were also pleased to be presented with the "Honor City Award". A large group of teen-agers from our church attended this Convention and were very interested with the religious discussions and the efforts made to show them a good time by the Washington group. Thanks again—Washington.

During this Youth month—Religious instructions and discussions kept every one busy. Our Teen-agers received their instructions plus the explanation of the various parts of the Divine Liturgy — every Wednesday evening. They really gave up their fun period to hear and learn about their Holy Church. Every other organization in the Church took part in this religious program—sometime during their meetings. All in all, the days between Sept. 5th and October 5th, were spent very wisely, in seeking knowledge of God and His Church.

Incidentally, our young men (teen-agers we mean) read the Epistle every Sunday during this period. They gave everyone, who heard them, a lift in every way. They really put everything they had, in the beautiful words of the Apostles.

After all the religious work in the past weeks, it was only fitting that we would give the body a treat. Our Ladies Aid did so in the wonderful "Syrian Dinner" prepared Sunday, October 11th. Anyone who has joined us in one of these dinners knows how appetizing they can be. The affair was well attended and a success in every way.

October 17th: SOYO held their "Autumn Festival" with Eddie Kochak and his orchestra supplying the music. Friends from Philadelphia, Danbury, Wilkes-Barre, and Brooklyn joined us in having a real good time. The affair was successful in the fun everyone had and in the financial end.

October 28th: Our Teen-age SOYO held their Halloween party. It was a come as you were "When you were five". They brought their snapshots to prove it. All kinds of refreshments were served to the young people by their advisors—Pearl Esahak and Robert Nahass. When it is fun—our youngsters really give it their all. They certainly had a wonderful time.

Sunday, November 1st: The Sunday school P.T.A. held a Halloween party for the children. Games were played and prizes awarded. A light lunch, plus a wide assortment of sweets and refreshments, was offered to the large number of merry makers and their parents. Speaking of the P.T.A.—they held their "Election of officers" and the following were chosen: President, Mrs. Jennie Nabba; vice president, Mrs. Lillian Mortorana; recording secretary, Mrs. Alice Mamary; corresponding secretary, Mrs. Mary Homsey; treasurer, Mrs. Margaret Nakash. They will be formally installed and blessed Sunday, November 22nd, by Father Michael immediately after "Divine Liturgy".

November 22nd: The Ladies' Aid (God bless them) made and sold a large quantity of "Syrian sweets". Everyone was very happy to be able to purchase them for the "Thanksgiving Holiday". They are sorry that so many were turned away.

Perhaps, you wondered "Why?" the feverish haste to get our good times in during the past months. We will let you in on our secret. With November 15th, the first day of Advent or Christmas Lent, St. George's of Paterson, puts away worldly pleasures and delights and begins serious preparation for the coming of Christ's birthday. During this "Holy Season" — We, observe it very properly — no affairs of any kind will be held until December 25th. We close up our juke-box, piano and hi-fi and set our minds and hearts to serious and Holy thinking. During the next forty days, we will have religious discussions and instructions. We will participate in doing penance; receive Holy Communion and will make every effort to do something worthwhile for God and our neighbor. Everyone has pledged himself to try his best to hear Divine Liturgy every Sunday, if possible.

The teen-agers waxed and shined all the pews in the Church as their Advent offering. After all their hard work, they were treated to a spaghetti dinner, prepared by their adviser, Pearl Esahak. They were served by Mr. Robert Nahass (other adviser), Mr. Al Kebba and Mr. Anton Homsey. After the dinner, they were taken out to a "milk bar" for their refreshments.

Our choir will participate in a "Choir Concert" to be held at St. Anthony's Eastern Orthodox Catholic Church, Englewood, N.J., December 13, 1959.

SOYO will hold their Christmas hobby party, December 28th, at which time they will again invite other Orthodox groups to join them. They have had the different Orthodox organizations as their guests, during the past years.

SOYO members have formulated their plans for the New Year's Eve party to be held in the Church Hall. Sorry, you can't all join us. We always have a wonderful time. (Syrian music and dancing is included in the agenda.)

To those of you whom we may not see — May the Infant Jesus bring to all of you the fullness of Christmas Joy; to all of you Peace and to all of you "A Truly Merry Christmas!".

Eastern Orthodox Mission and Spiritual Retreat in the Far East

The first Mission and Spiritual Retreat for military personnel and their dependents of the Eastern Orthodox Faith was held in the Far East recently at the Grant Heights Chapel Center, Tokyo, Japan, and the surrounding Air Force Bases in the Metropolitan Tokyo Area. The Spiritual Retreat took place at the Fuji New Grand Hotel overlooking Mt. Fuji on Lake Yamanaka.

Through the concentrated efforts of the Very Rev. John Kivko, Authorized Representative of the Committee on Chaplaincy of the Russian Orthodox Church, and the Chief of Air Force Chaplains, Chaplain, Major General, Terence P. Finnegan, the Secretary of the Air Force placed the Very Reverend Leondias Contos, Dean of the St. Sophia Greek Orthodox Cathedral, Los Angeles, California on official Air Force travelling orders in the capacity of Missioner and Retreat Speaker with the rank of a Major General.

Father Contos was appointed the first Dean of the newly-erected St. Sophia Cathedral in 1951 by His Eminence, Archbishop Michael of the Greek Archdiocese of North and South

From left to right: **Chaplain, Captain Nicholas T. Kiryluk, EO Chaplain for the Far East and the Very Rev. Leonidas Contos, Dean of the St. Sophia Greek Orthodox Cathedral, Los Angeles, Calif., Missioner and Retreat Speaker.**

America. He is a member and former Vice-President of the Board of Managers, Broadcasting and Film Commission of the National Conference of Christians and Jews; Chairman of the Radio and TV Committee, Church Federation of Los Angeles; President of the Central Ministerial Association of Los Angeles; appeared on National Radio Pulpit, NBC Network, in the summer of 1957; and was one of five American clergymen who went on a study tour through Europe, the Middle East, and the Soviet Union in 1958, under the sponsorship of the National Conference of Christians and Jews.

Father Nicholas T. Kiryluk, Mission Coordinator and Eastern Orthodox Chaplain for the Far East, announced that the Mission and Spiritual Retreat had far-reaching and positive results: five national Churches were represented among the participants who travelled from such far away islands as Formosa, Okinawa and Korea; fourteen Divine Services and Sacraments were celebrated in English in addition to lectures, discussion groups, and individual consultations with a total attendance for all services of 744. Plans are already underway for another Mission and Retreat in the Autumn of 1960.

St. George Syrian Orthodox Church Of New Kensington

by Monna Zabec

Spooks, Fairies, Witches, and even a tiny, little "shiek" composed part of the crowd which attended the Halloween Penny Social held on October 25 in the church recreation hall. Colorful booths offered games and refreshments to the children attending. This affair is held annually for the Saturday School and Sunday School and is planned by the teachers. Our Saturday School teachers are the Misses Barbara Sam, Gail Solomon, Joyce Kanaan, Elayne Ofiesh, Monna Zabec, and Mrs. Perry Adams, Mrs. Thomas Beter, and Mrs. Joseph Mitchell. Our hard-working Sunday School teachers are Mrs. Samuel Corey, Mrs. George Elias, and Mrs. Jim Elias. These Sunday School teachers are assisted by young girls from the Senior Class of our Saturday School. These girls, once properly educated and trained to this responsibility, will be our future teachers.

Prior to the traditional Thanksgiving feast, the Adult Fellowship, Chapter of SOYO, held a Turkey Dinner on November 15 in the church hall. The dinner marked the fifth anniversary of our new church, and was under the supervision of Mrs. Thomas Beter. The menu was the cusomary holiday one, and delicious it was! The turnout for the affair was larger than we had anticipated, and it is our hope that the experience gained will prepare us for even better ones in the future!

The following weekend, our church recreation-hall was put to benefit again, and transposed from "restaurant" to "bakery shop." The Myrhh Bearing Ladies Society held a bake sale on November 20 and 21st. A great variety of foods and pastries were sold—baklawa, kibbee, meat pies, and all kinds and shapes of cakes, breads, and cookies. Committee head for this affair was Mrs. Philip Corbin, Sr. Officers for this organization are Mrs. Ernest Pradelli, President; Mrs. Subrey Toney, Vice-President; Mrs. Ossie Joseph, Secretary; Mrs. Philip Corbin, Treasurer; and Mrs. James Ward- Corresponding-Secretary.

There is a beautiful story behind the name of this organization which many of us do not realize. It goes back to Biblical times at the time of the crucifixion. The women brought myrrh and anointed Christ's body. Hence, our women formed this organization in 1922 to anoint the church with their worthy deeds and gracious generosity. And this they have accomplished. Through the years they have tackled their every task with such energy and enthusiasm that would do honor to the name they bear. New Kensington is very proud of their chapter of the society, and anybody who possesses any knowledge about them can readily understand why they are so highly regarded in each church.

November 22 was the day chosen by the Orthodox Club of Indiana State Teachers Club to attend Sunday services at our church. The service was followed by a delicious chicken dinner prepared and served by Adult Fellowship, Chapter of SOYO, in the church basement. The group consisted of fifteen Orthodox students from all nationalities. Upon leaving, the students were reminded that our welcome mat is at their footsteps always, and they, in turn, promised to return again in the near future.

Incidentally, we in New Kensington wish to extend this invitation to each and every one of you to visit our new church. Until then, or next issue, we bid a warm adieu!

St. Michael's Eastern Orthodox Church Louisville, Kentucky

by Jean Thomas

This, being our first article in the most worthy magazine, I would like to express the gratefulness and humility of the parish of the St. Michael's Eastern Orthodox Church of Louisville, Kentucky, in being a part of the great Archdiocese of New York under the leadership of His Eminence Metropolitan Antony Bashir.

Our initial affair since joining the Archdiocese was our annual Patron Saint's Day.

In preparation for this most spiritual occasion the various church organizations brought out its beauty by refinishing the iconostasis, cleaning icons, polishing all the brass, purchasing new draperies for the church and church hall, painting the lobby and hallway and thoroughly scrubbing and waxing from the Sanctuary through the church and hall.

Metropolitan Antony opened our Patron Saint's Day Festivities with the Vesper Services on Saturday, Nov. 7th. Assisted by Father Gregory. On Sunday, Nov. 8th the Divine Liturgy was celebrated by His Eminence Metropolitan Antony Bashir with the assistance of our own Father Gregory and Father Lambert of the Greek Church.

The solemnity and spirituality of His Eminence ordaining Peter Lambert, son of the Greek priest as Sub-deacon brought tears to many eyes. We were inspired by the beauty of the church and uplifted by the Pontifical Liturgy and the fellowship

of the faithful overflowing the nave of the church.

Immediately following the Divine Liturgy the banquet was held downstairs in our church hall. A delicious meal prepared by our ever faithful Bill George, was enjoyed by some three hundred people.

At our honored table, seated with His Eminence were clergy from various local churches; Father Basil from Indianapolis; Lt. Governor-elect, Wilson Wyatt and his wife; Father Gregory; Chairman of the Board, Lee A. Farah, and the master of ceremonies, Nick Naiser. Highlighting the banquet was the speech made by His Eminence, which inspired the group in its entirety. I believe at the closing of his address, those of us who are of the Orthodox Faith were more than proud and those who weren't could have been easily converted.

After a couple of hours break the social affair was held at the Ky. Esquire Country Club. The many who attended were thrilled by the lovely and melodious voice of Kahraman. Mr. Azzouz accompanied her with his Oud. They were enjoyed this year as well as last year with their talent plus their personality. Joe Aboodeely was no slacker with his bongos, either.

Then, Monday night was a mere continuation of Sunday night's affair providing the eats and drinks you so desired.

At this time our heartfelt thanks go to all the out of town guests from Pittsburgh, Paducah, Detroit, Indianapolis, Terre Haute, Charleston, plus all local guests who joined us in making this not only own most successful affair, but our most enjoyable one. We would also like to acknowledge all those who sent letters, wires, or telephoned long distance their good wishes on this Spiritual and Festive weekend.

In closing, the St. Michael's Day affair was under the untiring efforts of the capable chairman, Anthony Thomas. However, without men, women, Cedarites, Juniorites or Acolytes it would never have been so successful.

St. George's, Terre Haute, Ind.

by Helen Saikley

A reception was given on Sunday, November 8, 1959 by the members of the St. George Ladies Society at the St. George Hall. Honor guests were the new pastor of St. George Orthodox Church, Rev. Gregory Rawley, his wife and family.

On Nov. 10, 1959, the Rev. Rowley was guest speaker at the St. George Ladies Society monthly meeting. His wife, Mrs. Rowley, was made an honorary member of the organization. Mrs. W. G. Corey, president, introduced the speaker. Hostesses for the evening were Mrs. Albert Mareena and Mrs. Mike Sha hadey.

Invitations were issued to a tea, which was given from 1 until 4 o'clock on Wednesday, Nov. 18, 1959, at the home of Mrs. W. G. Corey, 1005 No. 8th St., in honor of Mrs. Gregory Rowley, wife of Rev. Rowley, new priest of the St. George Orthodox Church.

The tea was for all the women of St. George Parish and their friends. Mrs. W. G. Corey and Mrs. Hal Tom were hostesses. Mrs. Sam Corey and Mrs. Tom poured.

On Sunday evening, December 6, 1959, the St. George Ladies Society will sponsor a hafli in honor of St. Barbara. "Komah" will be served in honor of this Saint.

Also Sunday night at 8 o'clock the new SOYO officers will be installed. They are George Kassis, president; Abraham Saikley, vice president; Irene Geneopolis, recording secretary; Hayfa Corey, corresponding secretary, and Michael Maloof, treasurer.

Richard Tanoos will preside over installation ceremonies and Father Gregory Rowley will be the speaker.

On December 13, 1959, a one year memorial service will be held for the late Mrs. Ghalia Saikley.

Sadly missed by all, Mrs. Saikley was one of the original founders of the St. George Orthodox Church of Terre Haute. A generous and trieless worker as well as a devout Orthodox Christian.

The "rahme" and Mass are donated by her children, Rev. Nicholas Saikley, of Lawrence, Mass.; Abraham, Charles and Helen Saikley, of Terre Haute, Indiana.

St. Thomas, Sioux City, Iowa

by Lorraine Yanney

News of the untimely and tragic death of four young college students, all members of prominent local families, brought grief and sorrow into the hearts of area residents.

Theresa Ann Skaff, daughter of Mr. and Mrs. Ferris Skaff, well-known and active member of the St. Thomas Syrian Orthodox Church in Sioux City, Iowa, was among those who died in the fatal car-truck collision. She was returning to Drake University in Des Moines, Iowa, after spending the Thanksgiving holiday with her family and friends.

The hearts of everyone who knew and loved Theresa were touched with an overwhelming sadness as she symbolized youth with superior qualities of intelligence and gifted talent. Her personality of sincerity, warmth and vitality was best expressed in her election of May Queen by her classmates while in her senior year at Central high school in Sioux City. She won city-wide acclaim for her outstanding performance in a leading role in the high school production of the opera "Oklahoma!"

Following her graduation from high school Theresa enrolled at Morningside college in Sioux City for her freshman year and in the fall of 1958 she transferred to Drake University. She was in her junior year this term.

Theresa was a faithful member of the St. Thomas Orthodox church. She was a member of the St. Thomas Crusaders club, the youth organization of the church, and the adult choir. She attended church services November 29 and participated with the choir during the divine liturgy.

Funeral services were held on Wednesday, December 2, in the St. Thomas church. The Rev. Father Paul Russell, pastor of the church, was assisted by the Rev. Tom Skaff, Houston, Texas, uncle of the departed.

Pallbearers were David Ellis, Vance Yanney, Dennis Yanney, Wayne David, Bob Bashara, and Allan David. Honorary Pallbearers were Albert Kaled, Mike Skaff, Joe Skaff, Dick Stevens, Eugene Headid and Milo Headid.

A memorial assembly was held in the Drake University auditorium on Thursday, December 3, as a tribute to the four students who died as a result of the accident. A resolution adopted by the council expressing sympathy to the families of the students was read by the president of the student-faculty council.

Miss Skaff is survived by her parents, Mr. and Mrs. Ferris Skaff; two sisters, Mrs. James Yanney, Sioux City and Mrs. Douglas Weeks, Omaha, Nebraska; one brother, Danny, at home; her maternal grandmother, Mrs. Sadie Headid and her paternal grandparents, Mr. and Mrs. Joseph Skaff all of Sioux City.

Reporting from Greensburg, Pa.

by John Solomon

TARGET DAY—MAY 15, 1960—This day will mark the fifth anniversary of St. Michael's Orthodox Church in Greensburg. Every organization of this church will combine their activities to make this anniversary one to be remembered. The children of the Sunday School, supervised by Mrs. Lily R. Shehab, are getting into this| The Board of Trustees, headed by Zack Halaut; The Men's Club; The Ladies Guild and the SOYO are pooling their organized talents. The Board selected James Abraham of Jeannette, Pa., to act as Chairman of this affair. Mr. John Solomon was named Co-Chairman. Committees are now being selected to form the great team that will carry through their assignments.

They said it couldn't be done—to maintain a church and priest in this parish which is composed of the towns of Jeannette, Irwin, Latrobe, Mt. Pleasant, Scottdale and Greensburg. God works in mysterious ways and wth hs help and the determination of our people, the church came into being, almost five years ago. Today the parishioners are more determined than ever to enlarge our church. This is borne out by the fact that His Eminence,

Archbishop Antony has graciously consented to have the name of the church changed from St. Michael's Syrian Orthodox Church to St. Michael's Orthodox Church. This was done to eliminate the thought that we are nationalistic and to open our doors to anyone of the Orthodox faith of any nationality. Orthodoxy is on the move and we are doing our share to move it. We have some Russians, Greeks and Serbians in our congregation and we are hopeful to attract many more. His Eminence, Archbishop Antony, will be here on May 15th to help encourage us. At that time, His Grace will consecrate our Altar and will bless our new Parish home which is now under construction.

The SOYO group, headed by Ronald Joseph, will undertake the task of decorating the church and grounds for the Christmas holiday. They hope to make it one of the showplaces of the City of Greensburg. Good luck to them.

Elections of officers for the New Year will be held soon by both the Men's Club and The Ladies Guild. In these two organizations, the members give their officers their whole-hearted support, regardless of who will be elected. I may be a little prejudiced in saying that the people of our parish are among the finest to be found anywhere. They are good, pious people. The proof of my statement can be found by asking anyone who has ever become acquainted with us.

Our resident priest, Reverend Father John Chromiak, has lost no time in getting to know his people and to start planning and putting into action his ideas to enlarge and strengthen the parish. He is more than willing to offer his help when called upon. May God bless him and his family.

The Ladies Guild are busily working at suppers and Bake Sales to build up a reserve fund to help furnish the new Parish home when completed. This is a noble project and our hearts and thanks go to them. They are holding a bake sale this week at one of the local stores.

On behalf of the St. Michael's Orthodox Church of Greensburg, this reporter is wishing you and yours a very Merry Christmas and a Prosperous New Year.

Lawrence, Mass.

by Fred Smia

With Metropolitan Antony Bashir as guest of honor, a "kick-off" banquet will be conducted by the New England Council of Churches in this city Sunday, February 21.

Plans for the affair were announced by the Special Events Committee at a general meeting of the Council held Sunday, November 29, at St. John of Damascus Church.

Preceding the banquet, to be held in the John Hancock building, Metropolitan Bashir will officiate at a liturgy in the same building. A large gathering is expected at both important affairs.

Present plans call for the banquet to act as a stepping stone toward the accomplishment of two things: the formation of a Guild within the framework of the Council; and the expression of confidence toward the acquisition of a N. E. Religious Center.

The Special Events Committee which will handle the details of both the liturgy and banquet is made up of the following members of the Steering Committee and the Finance Committee: Charles T. Hyder, Ralph Richards, Joseph Ezen, Fozi, Cahaly, Robert Laham, George Thatook, Hayes Kelley, Elias Howard, Atty. George Kady, Joseph Mudarri, Frank George. Charles Gabriel, Sam Thomas and Nicholas Hanna.

President of the Council Fred Howard, of Norwood, announced the committee to handle the *Cathedral of the Pines Liturgy,* August 14, 1960, as follows: Rt. Rev. Athanasius E. Saliba, Worcester, *chairman;* Rt. Rev. Ilyas Kurban, St. George's, Boston; and Walter Haddad, Worcester.

Elias Howard of Norwood, chairman of the Finance Committee, told the gathering that all who join the New England Guild now will be listed as charter members. He explained that many applications have already been received.

The second half of the four-hour meeting was devoted to a discussion of finances and internal affairs in the various churches. An enlightening interchange of ideas took place.

The next regular meeting of the Council will take place March 13 at Pawtucket, R. I. At that time, election of officers will take place.

Luncheon was served during the evening by members of St. John the Damascus church.

Those present were: Lawrence—Rev. Nicholas Saikley, Ralph Richards, Fred Samia, George Ziady, Charles Gabriel and Joseph Khusn;

Pawtucket, R.I. — Leon Matook, Joseph Mona and Marty Laffey;

Norwood—Fred Howard, Elias Howard and Hayes Kelley;

Worcester—Rt. Rev. Athanasius E. Saliba, Fred Hadded and George Husson;

St. George's, Boston—Kalil Fannoney, John A. Ayoub, Charles Ghiz, Elias Laham, Nicholas Abraham, George Kady, Ferris S. Ferris and Robert H. Laham.

St. John's, Boston—Rev. Paul W. Moses, John S. Ayoub, Antoun Mudarri, Fred M. Tawa, Albert J. Zahka, Charles J. Dyer, Robert P. Bunai, George Zahka, Fred Kurker and Albert Sakakini.

St. Michael's, Monessen, Pa.

On Sunday, December 20, at St. Michael's Syrian Orthodox Church of Monessen our pastor, the Rev. Fr. Samuel A. Makad, presented to Master Phillip Joseph, son of Mr. and Mrs. Andrew Joseph of Stockdale, Pa., the Order of Alpha Omega Cross. This award was presented to Master Phillip at the end of the celebration of Divine Liturgy and the service of Thanksgiving which was served by Fr. Samuel and by Fr. John Govrusik, pastor of St. John's Russian Orthodox Church in Monessen, after which a Communion breakfast was held with executives of the Boy Scouts in the Monongahela Valley area and other honored guests present.

Since Fr. Samuel's arrival the local SOYO Chapter has been refurnishing the rectory and also has bought a new Chalice and Communion set which was presented to the church. Since Fr. Samuel's arrival our local Sunday School has increased and also now 18 young boys have been accepted into our newly-formed Altar Boy's Guild, with Mr. Norman Namie as Dean of the Guild. We anticipate under Dr. Samuel's guidance to purchase new robes for the boys, and also to have one of the finest choirs in the Mon Valley area. At this time we have 28 voices under the direction of Mr. Anthony Moralis.

Three Hundred Attend Dinner Feting Archpriest in Wilkes-Barre Church

WILKES-BARRE, Nov. 30 — Elevated to the rank of Archpriest yesterday morning at St. Mary's Orthodox Church, Very Rev. Herbert G. Nahas, pastor of the church, was honored by nearly 300 persons at a dinner which followed at Hotel Redington. Guests included parishioners, relatives of the Archpriest, friends from the community and a large delegation from Allentown.

Metropolitan Archbishop Antony Bashir of the Syrian Antiochian Orthodox Archdiocese officiated at the ceremonies held during the divine liturgy service. As an archpriest with the special title of Exarch, Very Rev. Father Nahas is an official delegate of the archbishop in the local area. He also was named by Archbishop Bashir as delegate of the Syrian Orthodox Archdiocese to the national committee of religion for the Boy Scouts of America.

Archbishop Bashir was assisted in the ceremony by Very Rev. Gregory Szeyko, pastor of St. Nicholas Russian Orthodox Church, and Rev. Stanley Koutroulelis, pastor of Hellenic Orthodox Church. The choir, directed by Subdeacon Abraham Solomon, sang. Rev. S. Lauriston Travis, executive secretary, and Rev. Robert T. Webster of Dorranceton Methodist Church were present from Wyoming Valley Council of Churches.

In his address at the dinner honoring Very Rev. Father Nahas, Archbishop Bashir told the gathering one must have beauty within in order to see beauty around oneself. Commenting that only fear can be found today in the world, he suggested instead people try to love each other and proposed that the advice of Jesus, "Love your neighbor," be followed as a way to establish world peace.

Archbishop Bashir said Very Rev. Father Nahas has created

Shown above at the dinner are, seated left to right: Isaac Abraham, Mrs. Charles Audi, Mr. Audi, dinner chairman; Mrs. George Joseph, Dimitri Ganin, father-in-law of Rev. Father Nahas; Mrs. George Nahas, mother of the local priest.

Standing: Calvin Hall, Boy Scout executive; Rev. S. Lauriston Travis, executive secretary, Wyoming Valley Council of Churches; George Joseph, Mrs. Herbert G. Nahas, Rev. Father Nahas, Archbishop Bashir, Theodore I. Simon, toastmaster; Mayor Luther M. Kniffen, Congressman Daniel J. F. Flood, Judge Bernard M. Brominski, Dr. Samuel T. Buckman.

fellowship and sunshine, coming to Wilkes-Barre not only as an Orthodox priest, but also as an apostle of peace, of fellowship and of love for neighbors. Remarking that one gets back only what one gives, the visiting church official told those at the dinner Very Rev. Father Nahas "must have love in his heart for others" because of the love shown for him by others.

Community leaders commended Very Rev. Father Nahas as an "outstanding citizen," an "outstanding ambassador of God on this earth" and a man of "great spirit, warmth and initiative." Speakers included Mayor Luther Kniffen, Rev. Mr. Travis; Calvin Hall, executive director of Wyoming Valley Council of Boy Scouts; Attorney George Joseph, Allentown, district attorney-elect in Lehigh County; Dr. Samuel T. Buckman, Judge Bernard C. Brominski of Luzerne County Court of Common Pleas and Congressman Daniel J. Flood.

Presentations were made to Very Rev. Father Nahas by Isaac Abraham, president of the church board of trustees; Mrs. Chester Chrzanowski, president of Ladies Auxiliary; Gail Audi, president of Youth Organization; Joseph Solomon, chairman of Sunday School staff; Leo Solomon, president of the church choir; Chester Chrzanowski, Scoutmaster of the Boy Scout Troop and Albert Peters of the Near East Fellowship Club. The last gift, a gold cross, was placed around the neck of the new archpriest by Archbishop Bashir.

In response, Very Rev. Father Nahas spoke on spiritual relations, saying he had received more spiritual strength from his congregation than from any other single source on earth. He commended them for their sturdiness of character and sensitivity of person. He said that outside of his family one man had dominated his life, that one man being Archbishop Bashir, who had provided an unforgettable example. Comparing the archbishop's spirit to a light, Very Rev. Father Nahas said he had received a small spark from that light and was thus, in his small circle, able to be a light. Such spiritual gifts, he said, transcend worldly gifts because spiritual gifts are generate.

The dinner guests sang "God Grant Thee Many Years" upon completion of the local priest's remarks. The church choir sang several selections during the program and Mrs. Minerva Jones sang the national anthem. Invocation and benediction were by Archbishop Bashir.

Theodore I. Simon, vice president of Eastern Region SOYO, was toastmaster. Charles Audi was general chairman of the affair.

His Beatitude Theodosios VI
Patriarch of Antioch and All the East

His Beatitude Patriarch Theodosios Abourjailey was born in Beirut, the capital of the Lebanese Republic, in 1887, the child of a well known and respected Orthodox family. He made his primary studies in Beirut at the Orthodox College of the Three Holy Hierarchs and the French College of the Brothers. He entered the Asia College in Damascus in 1905, and in the same year received the clerical tonsure at the hands of the then Patriarch Meletios II. He finished the seminary at Balamand, near Tripoli, Lebanon, in 1908 and received the diaconate from the Patriarch Gregory IV. The deacon Theodosios completed his graduate studies at the Major College of the Race *(Genos)* at Constantinople, and finished his theological studies at the Faculty of Halki, where he was a fellow student of the present Patriarch of Constantinople, His All-holiness Athenagoras, and of many other high prelates of the Orthodox Church.

He returned to Damascus, to the Patriarchal See, and was ordained to the priesthood, raised to the rank of Archimandrite, and named Secretary of the Patriarch, by the Patriarch Gregory IV. He held this office until 1923 when he was consecrated Metropolitan of Tyre and Sidon. In 1948 he was named Metropolitan of Tripoli, Lebanon, and occupied this post until he was unanimously elected, by the twelve Metropolitans of the Holy Synod at Damascus on November 14, 1958, to the supreme dignity of Patriarch of Antioch and all the East, with the name of Theodosios VI.

In the course of his long career in the Church, Patriarch Theodosios successfully accomplished all of the missions and charges confided to his care by the successive Patriarchs, Meletios III, Gregory IV, and Alexander III. In 1908 he was Patriarchal Vicar for the diocese of Diarbekir, in 1915 in Athens, and in 1922 among the refugees from Asia Minor in Beirut. In 1931 he was sent on a special mission to Paris, was delegate of the Patriarch at the Anglican and Orthodox negotiations at Lambeth Palace in London, and the Old Catholic and Orthodox discussions at Bonn, Germany, and Utrecht, Holland, finally representing the Patriarch in Jugoslavia and Turkey. In 1935 and 1936 he visited the United States as Apostolic Delegate to reorganize the Orthodox parishes and remained to consecrate Archbishop Antony Bashir.

His Beatitude accompanied the late Patriarch Alexander III on many visits to the USSR, Romania, Czechoslovakia, Bulgaria and Greece from 1945 to 1957. The holder of many important honors, the Patriarch Theodosios is fluent in Arabic, French, Greek and Turkish, and has a working knowledge of English, Russian and Syriac. He is the author of many works in Arabic and French, including: "Family and Personal Law in the Orthodox Code," the "Code of Synodal Procedure," and the "Legislative Act of the Greek Orthodox Community," and numerous other monographs and translations ecclesiastical and historical.

Archdiocesan Office

THE TYPICON

Prepared by the RT. REV. ARCHIMANDRITE GREGORY ABBOUD
Pastor of St. George's Orthodox Church, Toronto, Canada

ABREVIATIONS: SAP for Sunday After Pentecost; OPB for Orthodox Prayer Book; HP for Hymns of Praise; TDL for Three Divine Liturgies; OHE for Orthodox Hymns in English.

SUNDAY, JAN. 3, 1960: Malachi the Prophet and Gordius the Martyr.

SUNDAY BEFORE THE EPIPHANY

1) 3rd Antiphon: Troparion of the Resurrection tone 3 (p. 6 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Preparation: "Make ready O Zebulon . . ." (p. 433 OPB) of the Patron Saint of the Church and the Kondakion: "Today the Lord hath appeared . . ." (p. 435 OPB)
3) The Epistle and the Gospel are for the Sunday before the Epiphany (p. 277 OPB)

*SUNDAY, JAN. 10, 1960: G*regory Bishop of Nyssa and Domitianus Bishop of Malta.

SUNDAY AFTER THE EPIPHANY

1) 3rd Antiphon the Troparion of the Resurrection tone 4 (p. 7 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Epiphany (p. 21 HP), of the Patron Saint of the Church and the Kondakion of the Epiphany: "Today Thou hast appeared . . ." (p. 479 OPB)
3) The Epistle and the Gospel are for the Sunday after the Epiphany (p. 278 OPB)
(The Service of the Water's Sanctification is to be found on page 461 OPB)

SUNDAY, JAN. 17, 1960: The Righteous Anthony the Great, the God-anmtled.

1) 3rd Antiphon: Troparion of the resurrection tone 5 (p. 8 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of Saint Anthony in the 4th tone: "Thou didst become like the zealous Elijah . . ." (p. 485 OUB), of the Patron Saint of the Church and the Kondakion of the Presentation (Feb. 2nd. p. 24 HP)
3) The Epistle is for the Saint: (Hebrews 13:17-21) and the Gospel is for the 28th SAP (p. 266 OPB)

SUNDAY, JAN. 24, 1960: Xenia the Righteous One.

1) 3rd Antiphon: Troparion of the Resurrection tone 6 (p. 9 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Patron Saint of the Church and the Kondakion of the Presentation (p. 24 HP)
3) The Epistle and the Gospel are the 32nd SAP (p. 271 OPB)

SUNDAY, JAN. 31, 1960: Cyrus and John the Unmercenary

1) 3rd Antiphon: Troparion of the Resurrection tone 7 (p. 10 HP)
2) After the Hymn of the Little Entrance of the Troparion as in 1, of the Patron Saint of the Church and the Kondakion of the Presentation (p. 24 HP)
3) The Epistle and the Gospel are for the 17th SAP (p. 245-46 OPB)

SUNDAY, FEB. 7, 1960: Parthenius the Bishop of Lampsacus and Luke the Righteous,

SUNDAY OF THE PHARISEE AND THE PUBLICAN
(During this week it is permitted to eat meat every day)

1) 3rd Antiphon: Troparion of the Resurrection tone 8 (p. 11 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, the Troparion of the Presentation (p. 501 OPB), of the Patron Saint of the Church and the Kondakion of the Presentation (p. 24 HP)
3) The Epistle and the Gospel are for the Sunday of the Pharisee and the Publican (p. 608-08 OPB)

SUNDAY, FEB. 14, 1960: Auxentius the Righteous,

SUNDAY OF THE PRODIGAL SON

1) 3rd Antiphon: Troparion of the Resurrection tone 1 (p. 3 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Patron Saint of the Church and the Kondakion of the Prodigal Son: "When I disobeyed . . ." (p. 614 OPB)
3) The Epistle and the Gospel are for the Sunday (p 614-15 OPB)

SUNDAY, FEB. 21, 1960: Timothy of Symbole and Eustathius Bishop of Antioch,

SUNDAY OF MEAT FARE

1) 3rd Antiphon: Troparion of the Resurrection tone 2 (p. 4 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Patron Saint of the Church and the Kondakion: "When Thou comest . . ." (p. 632 OPB)
3) The Epistle and the Gospel are for the Sunday (p. 632-33 OPB)

SUNDAY, FEB. 28, 1960: Basil the Confessor

SUNDAY OF THE CHEESE FARE. .

1) 3rd Antiphon: Troparion of the Resurrection tone 3 (p. 6 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Patron Saint of the Church and the Kondakion of the Sunday (p. 640 OPB: "Thou who guidest . . .")
3) The Epistle and the Gospel are for the Sunday (p. 614-42 OPB)

SUNDAY, MARCH 6, 1960: The Forty-two martyrs of Amorium
LITURGY OF ST. BASIL. THE FIRST SUNDAY OF THE FAST, KNOWN AS THE SUNDAY OF ORTHODOXY

1) 3rd Antiphon: Troparion of the Resurrection tone 4 (p. 7 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of the Sunday: "Thy pure image . . ." (p. 594 OPB), of the Patron Saint of the Church and the Kondakion: "Verily, I Thy City . . ." (p. 60 TDL)
3) The Epistle and the Gospel are for the Sunday (p. 671-72)
4) Instead of "It is truly meet . . ." sing: "In-An Baraya . . ." (p. 62 TDL)

SUNDAY, MARCH 13, 1960: The Translation of the Relics of Nisephorus, the Archbishop of Constantinople,

SECOND SUNDAY OF THE FAST wherein is sung the Service of St. Gregory Palamas, Bishop of Thessalonica

LITURGY OF ST. BASIL THE GREAT

1) 3rd Antiphon: Troparion of the Resurrection tone 5 (p. 8 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of Saint Gregory: "O Star of Orthodoxy . . ." (p. 672 OPB), of the Patron Saint of the Church and the Kondakion: "Verily I Thy Servant . . ." (p. 60 TDL)
3) The Epistle and the Gospel are for the Sunday (p. 678 OPB)
4) Instead of "It is truly meet. . ." sing: "In-al Baraya . . ." (p. 62 TDL)

SUNDAY, MARCH 20, 1960: The Fathers Martyred in the Monastery of Saint Sabas.

THIRD SUNDAY OF THE FAST in which we celebrate the Adoration of the Precious Cross.

LITURGY OF SAINT BASIL THE GREAT

1) After the Great DOXOLOGY, the Procession of the Cross.
2) rd Antiphon: Troparion of the Resurrection: tone 6 (p. 9 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, of the Cross (p. 14 HP3, of the Patron Saint of the Church and the Kondakion : "Verily I Try Servant . . ." (p. 60 TDL)
4) Instead of "Holy God" sing "Before Thy Cross . . ." (p. 76 OHE) in the same form as the "Holy God".
5) The Epistle and the Gospel are for the Sunday (p. 686-87)
6) Instead of "It is truly meet" sing "In-al Barraya . . ." p. 62 TDL)
7) The Communion Hymn: "The light of Thy countenance hath been impressed on us, O Lord, Alleluia."

SUNDAY, MARCH 27, 1960: Matrona the Righteous who is of Thessalonica

FOURTH SUNDAY OF THE FAST in which we commemorate the memorial of our Righteous Father John, Author of the Ladder of Virtues.

LITURGY OF SAINT BASIL THE GREAT

1) 3rd Antiphon: Troparion of the Resurrection tone 7 (p. 10 HP)
2) After the Hymn of the Little Entrance the Troparion as in 1, of Saint John (p. 37 OPB), of the Patron Saint of the Church and the Kondakion: "Verily I Thy Servant . . ." (p. 60 TDL)
3) The Epistle and the Gospel are for the Sunday (p. 691 OPB)
4) Instead of "It is truly meet . . ." sing "In-al Barraya . . ." (p. 62 TDL)

Synod of Bishops of the Russian Orthodox Church Outside of Russia

The Russian Bishops assembled from all parts of the Free World stayed in New York more than a month discussing many questions in regard to the furthering of the word of their Church under present conditions. The way of approaching the youth and developing the church schools in different countries was considered with special interest and care. The Bishops unanimously affirmed once more their negative stand in regard to the policy of the official governing body of the Church in Russia, which they regard as a tool of the godless communist Government. Of special interest is the message of the Bishops to the Orthodox Russian people in the USSR. The Bishops hope that their message will reach Russia through the radio and other channels.

The Council has addressed messages with pastoral instructions also to its flock in different countries of the Free World.

Resolution of the Council of Bishops

of the Russian Orthodox Church Outside of Russia in connection with the project of the Roman Catholic Ecumenical Council accepted on November 11th, 1959.

The Council of Bishops of the Russian Orthodox Church Outside of Russia discussed questions received in regard to the stand which should be maintained by members of the Orthodox Church in connection with the Council projected by the Pope John XXIII, which is called Ecumenical and is supposed to serve the reunion of the Christian world.

It is evident from all the information pertaining to this matter that the reports in the Press, including Roman-Catholic, especially in the first months after the statement made by the Pope John XXIII on January 25th about his decision to call an Ecumenical Council, created an impression to many people that representatives of the Orthodox Church would be invited to participate in order to discuss the question of the reunion of the whole Christian world. The danger of the godless communism threatening this world made such a prospective especially attractive.

Actually, is there a Christian heart which would not be grieved by the fact that the Western Christians were separated from us during more than nine hundred years? And who would not rejoice if an end to this separation would come?

However, a careful examination of responsible official statements on the part of the Roman Catholic Church shows that the first impression about such broad aims of the future Council is erroneous. The Enciclical of Pope John XXIII about the Council serves to testify that the "Council's chief business will concern the growth of Catholic Faith, the renewal along right lines of the habits of Christian people, the adapting of ecclesiastical discipline to the needs and conditions of the present time."

The Enciclical understands the union cherished by Rome as the "return" of the Eastern Church to Rome as to its "Father's house." The definition of the future Council is outlined even clearer by the Secretary of State of the Vatican, Cardinal Tardini, who made a statement at a press-conference on October 30, saying that the future Council will be an "internal affair" of the Roman Catholic Church. The Orthodox Church has no reasons to enter into details of such an "internal affair" of Rome.

However, as far as different opinions were expressed in the Press about the future Council of the Roman Church and statements were made concerning the possible participation of representatives of the Orthodox Church, the Council of Bishops wishes to explain to its flock that a common Council of the Orthodox and Roman Catholics would not be possible as long as the latter maintain the dogma of the infallibility of the Pope in matters of Faith. Thsi dogma abolishes the conception of an Ecumenical Council as it is understood by the Orthodox Church placing the Pope over the Council and making the latter contrary to the ancient doctrine of the Church only a consultative body under the Pope as the Vicar of Christ.

Independently from that, the Orthodox Church, which accepts Seven Ecumenical Councils, would not be able to participate in any Council claiming to be Ecumenical once it is called the twenty first because such a name implies the acceptance of the forthcoming additional thirteen Councils which are called Ecumenical in the West, as virtually ecumenical. This would mean the acceptance of all their doctrines, which are rejected by the Orthodox Church as erroneous.

The main obstacle for the participation of the Orthodox in the Roman Catholic Council lies here and not, as it was sometimes stated in the Press, in the difficulty for the Orthodox Church to accept an invitation which would not be simultaneously addressed also to the Protestant Communities united in the World Council of Churches. Whatever encounters may take place between the Orthodox and Protestants at so called ecumenical gatherings, the Orthodox Church can not lose its independence from different communities of other denominations, which are separated from us in their doctrinal and liturgical life.

The Council of Bishops calls on all the faithful members of the Russian Orthodox Church in exile to maintain firmly the ancient traditions of our fathers, without yielding to temptative perspectives of union connected with rumors neither about the Council projected by Rome, nor connected with the so called Ecumenical Movement, which is governed by the spirit of interconfessionalism, leading inescapably to indifference in regard to dogmatical truth.

The Orthodox Church, as the One, Holy, Catholic and Apostolic Church, from which for their unfortune and our grief the Western denominations were separated since 1054, will continue until the end of the world to pursue its straight, royal way, maintaining the firm faith in the promise of Our Saviour: "I will build my Church and the gates of hell shall not prevail against it." (Matt. 16, 18).

EPISTLE

of the Council of Bishops of The Russian Orthodox Church Outside of Russia to the long suffering Russian People.

Translation from Russian

"Grace be unto you and peace from God our Father and from the Lord Jesus Christ." (I Cor. 1, 3)

The Bishops and spiritual leaders of the Russian emigration, scattered in all countries of the free world, assembled in New York, USA, for their Sabor (Council), send their greetings in

Christ our Lord to all Russian people suffering under the cruel yoke of the godless communism.

For nearly 40 years we are living abroad, far from our beloved fatherland, but we do not forget our Mother-Russia, we are bearing her in our hearts and minds every day and every hour.

Because of our sins and for our correction and instruction, our Lord allowed the godless international communism to establish its cruel power in Russia, the country once called "the House of the Holy Virgin".

The idea of the aposthatic communism, which conquered our mother-country was created by the servants of Satan, the ancient enemy of God, who inspired Carl Marx, Lenin and their followers. This idea found its expression in the so called doctrine of the dialectical materialism.

The core and essence of this doctrine consists in the negation of the Truth, which was incarnated in the person of our Lord Jesus Christ, who lived on earth, suffered for us, was crucified, rose from the dead and gave us eternal life. Communism denies morals — discerning of good and evil and the commandments of conscience, the voice of God in a man's soul, which was given to us in order to distinguish us from animals.

Striving to destroy in man the image and likeness of God, communism can give him instead nothing positive. Communism substitutes the Gospel of love and peace by the cruel class-struggle inspired by vile passions. The doctrine of communism is leading its adepts to brimless hatred, which manifests itself in physical destruction of men, not only those who do not accept this doctrine and whom the communist call "class-enemies," but also communists themselves, who often fall victims of the so called "purges", which are practiced from time to time and cause devastations in their rows. The foolishness of atheism and godlessness was reproved already in the ancient time by the Psalmsinger who said: "The fool hath said in his heart, there is no God". (Ps. 14, 1).

Denying the existence of God, the immortality of the soul, the reward after death and spreading evil everywhere, the communists convict themselves and their followers to eternal damnation prepared for the devil and his servants. Even here, their earthly kingdom is a kind of antichamber of hell, in which the subduers and the subdued are tortured together, for serving the Evil never brings real joy to anybody.

Being witnesses for so many years of the triumph of evil in our country, we must not forget that the merciful God, long before the victory of communism in Russia, through such chosen, righteous men as the St. Seraphim of Sarov, of the good shepherd of the Russian people Father John of Cronstadt, the Bishop Theophan the Hermit of Vyshino, and many other holy and wise men was calling on us to repent and warned us of the approaching disaster. However, at that time we did not listen to the voice of God and now we are reaping the fruits of our carelessness: you are suffering in the chains of communism and we are scattered all over the world, deprived of our Holy Zion — our fatherland.

Although we enjoy freedom and are not threatened by any violence, although we do not have the depressing feeling of fear haunting us day and night, although many of us are even prosperous and enjoy an easy life, our hearts constantly grieve for you, our suffering brothers and we all bear an unfaltering love for our unhappy country — Russia. These feelings will not be extinguished until we see Russia liberated from the yoke of communism and only then we shall return to our country with great joy and triumph. We have a firm and undestructible hope in the future liberation of Russia from the power of the godless communism. This sacred hope is strengthened in us by the glory of innumerable martyrs, who being persecuted by the Godfighters gave their lives for the witness of God's truth and justice, among them Czar-Martyr Nicholas II and his royal family, Patriarch Tychon, the Holy Father of the Russian people, put to death by the same bolshevicks, the righteous elder Metropolitan Vladimir of Kiev, the Martyr and Confessor Metropolitan Benjamin of Petrograd, and a great number of bishops, priests, monks and nuns, labourers and peasants and other pious Christians, from innocent babies to aged people. All these servants of God the Soviet Government consciously and cruelly tortured and finally murdered, in order to crush and exterminate the faith in God in the Russian people. For the same purpose they desecrated and destroyed churches and holy shrines, for this purpose they were and are leading an anti-religious propaganda campaign, trying by all thinkable means to wipe out in Russia every religion and faith. We are keeping the sacred remembrance of these countless confessors and martyrs for Christ and His truth, fallen in the years of severe persecution from the hands of Godfighters, we proclaim their names to the whole world, so that their memory be cherished in the generations to come.

Our hearts and thoughts are also with those of our brothers who are at the present time tortured in the extreme North, in Siberia, in prisons and concentration camps, in the blood-stained cells of the M.G.B. (Ministry of State Security), all over the USSR. Being innocent, they are tortured only for being unable to agree with the Godfighting Government and to perform their godless and foolish orders.

We are also sending our brotherly greetings to all Russian people, who are labouring in poverty and slavery, in kolkhozes and factories, on the fields, and the overfilled houses of the cities and in forgotten villages, deprived of freedom and ignoring the blessings of free labour.

We know that Communism transformed Russia into a dark prison and created for Russian people life conditions which are worse than any others known in the history of mankind.

However, the greatness of the God-chosen Russian people is clearly manifested in the fact that no power can extinguish in their soul the faith in our Lord Jesus Christ. Upon the people of Russia is fulfilled Christ's promise: "Upon this rock I will build my Church and the gates of hell shall not prevail against it." (Matt. 16, 18). Lonely and forsaken by all their former friends, the people of Russia, externally overpowered by the communists, remain unconquered in their faith. All the foreigners, who had visited our fatherland, unanimously bear witness to this, and it is also confirmed by different information penetrating from beyond the Iron Curtain. The Godfighters and communists themselves complain in their newspapers and magazines about the penetrating of the Christian faith into all the layers of the population, not only among elderly people, but also among those who were brought up under the communist influence. We exceedingly rejoice hearing that, in spite of all tricks and machinations of the godless propaganda, the faith in God is preserved and is spreading out among the population, in kolkhozes and in the Red Army, even in Komsomol organizations and in the communist party itself.

Every now and then the communist leaders proclaim the necessity of intensifying "the scientific-atheistic propaganda," sharply criticizing the failure of the existing propaganda.

It is not amazing at all they cannot find real scientists who would agree to fight religion, as real science has always been a friend of religion and the recent scientific discoveries and achieve-

THE DIVINE LITURGY COMPLETE

by PETER ILICH TSCHAIKOVSKY

After three years of hard work, the Reverend Father James C. Meena at the request of His Eminence, Metropolitan Antony, was able to finish the translation of the famous Divine Liturgy composed in Slavonic by the great Russian, Peter Ilich Tschaikovsky. The book is now ready for all choirs, in English, beautifully printed and bound in 56 pages — size 8½ x 11 — Price, $2.00. You may order your copy from the Archdiocese. Our grateful thanks to Father James for his sincere sacrifice and loyal dedication to the beautiful music of our Holy Church, and to all the good friends who helped him in this great work.

ments only help to admire the divine wisdom of the creation. The godfighters have to base their antireligious propaganda on the vulgar tales of Emelian Jaroslavsky-Gubelman, who perished in his evil long ago, because it is impossible to say something really scientific and serious against the faith in God. This understructible faith of the Russian people makes the communists, in spite of their doctrine, change their attitude towards the Church and the clergy, and allow them — naturally under a strict control — to satisfy, to a certain degree, the religious needs of the people. They request in return the collaboration of the clergy with the godless Government. But some members of the clergy could not accept such a collaboration. The courageous confessors of the Christian faith among the Russian people, who are still numerous at the present time, appear to us as a bright and joyful light; they are the glory of the Holy Church and a great comfort to all Christianity, they really ressemble the Christian martyrs of the first centuries of our era. Secretly, hiding from the godless government, thye preserve the purity of the Christian faith; they do not accept compromises and "agreements" with the ungodly government. To them can be applied the words of St. Paul: "others had trial of cruel mocking and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains and in dens, and caves of the earth." (Heb. II., 36-39).

Verily, you are like them, you contemporary Russian confessors! You, too, "wander about in deserts and in mountains and in dens and caves of the earth" in order to preserve, in spite of the ruling of the godless, the wholesome faith in Christ our Saviour, Who had suffered for us. And verily, the world, in which the precious gift of God — freedom — is still preserved is not worthy of you. In a considerable part of this world, one can observe a general lowering of the level of morality, trespassing of God's commandments, cowardice towards the government which had subdued the Russian people and cold indifference to your many years of suffering.

We also know that a part of the Russian people yielded to the destructive influence of the bolshevicks and that there can be found cowardice, drunkenness, immorality, adherence to different sects and other vices deriving from atheism.

The bolshevicks try with persistence to spread out their godless power in the whole world, sending their agents to the free countries, undermining the governments of free nations, and carefully preparing rebellions in order to seize power in all parts of the world, and thus to keep the Russian people in slavery. But let them not be deceived: their vile doctrine and their ungodly power will be crusehd by the strength of Christ.

However, we all must know that the condition for our victory over the communism is our own spiritual renewal and regeneration, a deep repentance of our personal and our national sins and a fervent prayer to God. If we shall all tread on this wholesome pad, the Almighty and merciful God will help us and then all His enemies will disappear, as disappears smoke, as wax is melting in the presence of fire. Then, the light of Christ will shine again upon our great, long-suffering fatherland and Russia will follow the path of the Holy Russia in her state, social and private life. Then, peace and love will reign again, inspired by the Lord Jesus Christ, born of the Holy Virgin, to Whom is given every power in Heaven and on earth. Be bold, therefore, be bold, ye men of God, for our Lord will overpower His enemies as He is the One Allpowerful and Almighty.

President of the Council,

Metropolitan Anastassy,

Primate of the Russian Orthodox Church Outside of Russia

Members:

Tichon, Archbishop of Western America and San Francisco
John, Archbishop of Brussels and Western Europe
Alexander, Archbishop of Berlin and Germany
Philotheos, Archbishop, Administrator of the District of North Germany
Sabba, Archbishop of Sydney, Australia and New Zealand
Leonty, Archbishop of Santiago de Chile and Peru
Athanasios, Archbishop of Buenos Aires and Argentina
Seraphim, Archbishop of Chicago and Detroit
Nicon, Archbishop of Florida
Anthony, Bishop of Los Angeles
Averky, Bishop of Syracuse
Anthony, Bishop of Geneva
Sabba, Bishop of Edmonton
Seraphim, Bishop of Caracas and Venezuela

CHURCH INFALLIBILITY

The Most Rev. Antony Bashir,
Metropolitan,
Syrian Antiochian Orthodox Church,
Brooklyn, N.Y.

Your Excellency:

Please accept my grateful thanks for your reply to my letter asking for a statement of your views in regard to the proposals for unity put forth by Pope John XXIII. I have forwarded your letter to the Catholic Herald, of London, and will send you copies of the issue in which it is published.

I am venturing to make a suggestion in regard to the final paragraph of your letter, in which you say:

> "Is it not possible that the time has arrived when the two mutually exclusive, but closely related, teachings, an infallible Church and an infallible Primate, may be so restated as to synthesize both traditions on a new and higher level?"

This can be done, I believe, through the medium of the language of Our Lord, the Aramaic in which I believe your worship is conducted. My familiarity with it is slight, but dates back through many years, including six when I was president of the Patriarchal Council of Mar Eshai Shimun XXIII, Patriarch of the Church of the East, known to the West as Nestorian.

In Aramaic, the title given to St. Peter by Our Lord, "Bar-Jona," contains the solution to the problem of synthesizing these traditions. For Bar-Jona means "Son of the Dove." It was not his surname, but a title like "Sons of Thunder" given to James and John, who were sons of Zebedee (Zabdai). In Greek, this name is given as "Boanerges," a clumsy rendering of "B'nai Rag-

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sha." Here is a play upon words, for Ragsha means both thunder and comprehension. It involves the idea that they comprehended the Voice, which spoke at the Baptism, and which others took for thunder.

At the baptism of Jesus, the Holy Spirit descended upon him in the form of a dove — "aik jona". All four of the evangelists note this. It is almost the only fact given by all of them, except the Crucifixion itself. The words spoken by the Voice, in English given as "This is my Beloved Son, in whom I am well pleased"— in Aramaic do sound like thunder;

"Hano Bari Khabiba, d'beh miztabith!"

Thus these three apostles, who were close to Our Lord at all times of crisis — at the Transfiguration and in Gethsemane — were given special names. Son of Thunder means that they understood the Voice; Son of the Dove means that the Spirit's power of leading us into all truth is entrusted to Simon Peter.

Your Excellency knows well that the title "Roman Pontiff," under which the Pope claims infallibility, was the title of all the Caesars. Julius Caesar became emperor, in our sense, when to the post of Imperator — commander in chief of the armies — he added the title of Pontifex Maximus Romanus, thus concentrating in his own hands power over both church and state. That title was held by all his successors: Augustus, Tiberius, Caligula, Claudius, Nero — down to Gratianus, who refused to wear it any longer, because he was a Christian, and he scorned a pagan title. Thereupon the Bishop of Rome took it up.

At the time of Christ's conferring this power of Simon Peter, the Pontifex Maximum Romanus was Tiberius Caesar. At the time St. Peter and St. Paul were put to death, the Roman Pontiff was — Nero!

I am certainly not denying the gift of infallibility to the Church. But it is through the indwelling of the Holy Spirit, of whom Christ said "He shall lead you into all truth." It is not because the capital of the church was fixed at Rome.

You will recall that all the martyrs of Rome, for nearly four hundred years, were put to death because they refused to acknowledge the Pontifex Maximus Romanus, by burning incense before his statue. There is thus a strong reason why Christians today should rebel at burning incense to the holder of the title of Roman Pontiff, whereas they would not rebel at acknowledging Bar-Jona, Son of the Dove, as being the spokesman of the infallible Holy Spirit.

It would be only right and proper for Your Excellency, as head of a division of the Church which retains the language of Jesus in its worship, to point out these facts. It may well be that in this word, Bar-Jona, lies "the synthesis which can reconcile the Infallible Church and the Infallible Primate," by pointing out that both of them derive their sole claim to being "Truth-Speakers through the Holy Spirit, whom Christ declared to be the sole and only Infallible One, the Divine Wisdom, who in old time spoke by the Prophets, then by the Son, then by His Church —so far, and so long, as it is animated by the same Holy Spirit.

I trust Your Excellency will read this with careful attention. I became a member of the Roman Church just five years ago, after having served the altar of God as a priest of the American Episcopal Church for forty-two years. It seems possible that God desired to use an "outside approach" on this matter of unity.

May I thank you again for your courteous response to my letter. It will be an honor to hear from you in this connection.

Ta, Maran Ishua!

Yours,

Irwin St. John Tucker

Church Unity

Most Reverend Archbishop Antony Bashir
Syrian Orthodox Catholic Church
Brooklyn 7, New York

Most Reverend Archbishop,

I know that this is very presumptive of me to write to you, and yet I feel compelled to express deep respect and admiration I feel toward you. I hope you will understand and will excuse me if this communication seems improper. I am just a young priest and have no special position, but I know that there are many other priests and Catholic lay people who share these sentiments with me. We are praying and longing for the wonderful day when we can be re-united with our Orthodox brothers and sisters. I have watched carefully the various statements attributed to you in the Press and was especially delighted to read the account of your message along with Bishop Wright at St. George Church. In it you mentioned that perhaps many Catholics also might seem less hopeful than they should. I agree that there may be some, who through lack of information, may not understand the urgency of unity or who may not realize that the Holy Spirit is surely instigating this great movement of prayerful interest. However, and this is why I want to write to you — please be assured that there are countless Catholic hearts that are filled with the greatest love for the Orthodox and who pray incessantly for the day when we will be in full communion with one another.

I agree with you most wholeheartedly that the first move toward world-wide reunion must be between Roman Catholics and Orthodox. There are so few hurdles that must be leaped and the bonds that can join us are so many and so strong: true priesthood and episcopacy, true Sacraments, almost completely consonant doctrine, and our common love for the holy Mother of Christ, these and many more. Surely we should not rest in our division. Our common love for a common Mother should force us to bring the family together in perfect unity — one mind and one heart in the one Body. Also, may I urge you to follow out your stated intention of visiting with the Pope. Pope John is filled with brotherly love for you. With him it is easy to recognize that the man does not seek his own — he simply lives to carry out Christ's burden to Peter — feed my lambs, feed my sheep. I am sure that if you speak with him, together you will be able to find a way to attain to our Lord's will for unity. I am well aware that this is bold of me to write in such a manner to you, but I beg you to forgive me and to realize that it is with love for the Church that I do so. What a glorious day it would be (and will be!) when there will be the one fold and the one shepherd, and in that one Holy Church there will be the great treasures of the East — your great traditions and your splendid Liturgies, and most of all your millions of souls joined with us in organic unity in the Body of Christ.

In closing may I repeat my apologies for writing and if I have expressed myself badly, I beg you to read between the lines, my respectful urging that we exhaust ourselves in seeking a speedy and lasting dissolving of the needless walls between us. Please keep me in your prayers.

Sincerely in Christ and Mary,

Father Richard Gilsdorf

BAPTISMS

By: Archimandrite Gregory Abboud, Toronto, Ont.

TESSIER, Donna Jean, Nov. 1st, 59; Robert John Tessier & Joan Teresa Peters; John & Jean O'Flaherty.

By: Fr. Nifon Abraham, Norwood, Mass.

GIAMPA, Steven Paul, July 28, 59; Joseph N. & Francis Deeb; Robert & Maxine Deeb.

By: Fr. Gabriel Ashie, Englewood, N.J.

HAJJAR, Janis Marie, Feb. 16, 52; Victor & Barbara Spears; Victor & Judy Rahhal.

SHAOUY, Robert Phillip, June 26, 59; Philip Elias & Samira Yazbeck; Dr. William Arida & Hanne Yazbeck.

By: Fr. Michael Azkoul, Spring Valley, Ill.

AZKOUL, Diana Marie, Oct. 12, 59; Michael Soheil & Theodora Samara; Ronald Malooley & Emily Saad Bander.

By: Fr. Joseph Chernushin, Greensburg, Pa.

BENNETT, Jami Nicolette, Feb. 22, 59; James Nicholas & Sarah Lucinda Guy; Michael Abraham & Freda Bazzy.

MILLER, Gregory Jeffrey, Feb. 12, 59; Ronald Arthur & Joanne Hanna; John Hanna & Sarah Hanna Plate.

MILLER, Rickie Michael, Oct. 14, 58; Robert & Lena Frank; Miller & Millie Bimbo.

NADER, Antoinette Marie, May 24, 52; Samuel & Helen Kissell; Michael & Dorothy Elias.

NADER, Deborah, July 4, 59; Samuel & Helen Kissell; Michael & Dorothy Elias.

NADER, Georgiana L., July 16, 47; Samuel & Helen Kissell; Michael & Dorothy Elias.

NADER, Michele Carey, Feb. 14, 54; Samuel & Helen Kissell; Michael & Dorothy Elias.

By: Fr. John Chromiak, Greensburg, Pa.

HOCKENBERRY, Fay E., Dec. 2, 1930; Glenn W. & Esther F. Potts; (Adult—no sponsors.)

KARPELENIA, David, Oct. 16, 58; Fr. Basil Karpelenia & Loretta Pellegrino; Fr. B. Butchko & Mrs. J. Chromiak.

By: Fr. Alexander Curry, New Castle, Pa.

CICONE, Kathleen Ann, July 6, 59; Samuel Anthony & Norma Elizabeth Farris; James R. Farris & Joan Moses.

FARRIS, Cynthia Lynn, Sept. 5, 59; Joseph & Charlene Alona Prentice; Charles & Betty Ann Farris.

FARRIS, Patricia Ann, Sept. 4, 59; William George and Evelyn Ann Saros; Francis Farris & Clementine George.

JOSEPH, Albert Luke III, July 27, 59; Albert Jr. & Cora Elizabeth Reno; Eugene & Della Moses.

By: Fr. Victor George, Bridgeport, Conn.

FLETCHER, Michael John, Oct. 31, 58; Walter Fredrick & Karen Macol; George Attick, Jr. & Olga Macol.

FLETCHER, Patricia Ann, Dec. 9, 55; Same Parents; Ronald Macol & Julia Wonneberger.

FLETCHER, Robin Ann, March 12, 57; Same parents; John M. Macol & Mary Shawah.

FLETCHER, Walter Fredrick, June 2, 1925; William H. & Marguarite Neville; George Shawah & Helen Macol.

MACOL, Robert Michael, Sept. 29, 59; Robert Wonneberger & Julia Macol; Nicholas Macol & Karen Fletcher.

MITRI, Daniel Louis, July 20, 59; Joseph Damien & Helen Beck; Anthony Molinario & Julia Heering.

By: Archpriest Benjamin T. Hoffiz, Detroit, Mich.

SIRHAN, David Mark, Sept. 7, 59; Samuel A. & Helen Mazer Ghalib A. & Gloria Sirhan.

By: Fr. Michael Husson, Miami, Fla.

MAKOL, Randy Lynn, May 7, 59; Dr. James & Virginia Stevens; Camell Sophia & Francis Essa.

By: Fr. Nicholas Husson, El Paso, Texas

KRIKES, Linda Amilia, Oct. 13, 59; Ernest P. & Sylvia Azar; Fernando Azar & Emma Haigar.

By: Archpriest Raphael Husson, Charleston, W.Va.

SKAFF, Mark Ramey, June 13, 59; Dr. Orlando Louis & Dorothy Eileen Ramey; Ganim Howard & Katherina Kambouris.

By: Exarch Essa Kanavati, St. Paul, Minn.

ABRAHAM, Mitchell Thomas, May 21, 59; Floyd A. & Helen Abdoulah; Oscar Abdoulah & Mrs. George Abraham.

By: Fr. Basil Karpelenia, Indianapolis, Ind.

JOHNS, Janis, April 10, '59; Sam Johns & Norma Corey; Norman Johns & Ruth George.

By: Archimandrite Ilyas Kurban, Boston, Mass.

FISHER, Thomas Edward, July 8, 59; Walter Roger & Victoria Barbara Elias; George Elias & Evelyn Fannoney.

By: Fr. James C. Meena, Los Angeles, Calif.

JUERGES, Carl Alexander, Feb. 18, 1937; John William & Rose Julia Szybilla; Elizabeth Brandt.

JUERGES, John William, an. 24, 1905; Karl Wilhelm & Henrietta Anna Pohl; (Adult).

JUERGES, Rose Julia, Jan. 18, 1912; Elexander Szybilla & Julia Kecshes; Julia Majstcrics.

MOJTENJI, Gustav, June 30, 1911; Gustav Jozsef & Leidler Alaozia; Adult.

PELLETIER, Marie Beatrice, April 14, 1935; Jean Pelletier & Aurora Robindoux; Adult.

STENMAN, Denise Ranja, May 5, 59; Larry George & Diane F. Nassif; Tom Nassif & Elaine Roum.

By: Fr. Paul W. Moses, Boston, Mass.

ELLIOTT, Lynne Marie, July 4, 59; Kenneth F. & Marilyn Kassatly; Albert G. Kassatly & Lorraine M. Hakar.

HAMWEY, Robert Michael, May 8, 59; Robert M. & Louise V. Ganim; George D. Ganim & Louise M. Hamwey.

McIVER, John Henry, Aug. 10, 59; Frederick H. & Janet S. Ayoub; John S. Ayoub & Jane Mciver.

MEDWAR, Marc Simon, July 10, 59; George S. & Dolores A. Mitchell; Albert S. Medwar & Ella A. Dahrooge.

MUDARRI, Robert Mark Daniel, June 25, 59; Shelby P. & Audrey Elliot; Gibran Daniel & Janice Mudarri.

SABBAG, Helen E., Nov. 10, 59; Hunter M. Boone & Joanna E. Hoover; Russell & Rose Sabbag.

SABBAG, Nicha Rose, April 17, 58; Albert R. & Helen E. Boone; Russell & Rose Sabbag.

By: Fr. Elias Nader, Brownsville, Pa.

SZELC, Joel Harry, Feb. 15, 55; Henry Frank & Sarah Joseph; Harry & Catherine Joseph.

By: Exarch Herbert G. Nahas, Wilkes-Barre, Pa.

FERRIS, Gayle Ann, Sept. 14, 59; Isaac & Minerva J. Wisor; George Ferris & Patricia Dryby.

FIDRYCH, Michele Mary, May 3, 59; Stanley & Zira Solomon; George Solomon & Elizabeth Volpetti.

FIDRYCH, Stanley F., March 7, 50; Same Parents; Same Sponsors.

By: Fr. John Nicholas, Washington, D.C.

SAAH, Shana Elizabeth, Oct. 24, 57; George & Geraldine Ellis; Robert & Carmen Saah.

SAAH, Shane Hamilton George, June 28, 59; Same parents; Kamal Ayoub & Diane Saah.

By: Fr. Gregory Ofiesh, Oklahoma City, Okla.

ANDEEL, Anna Marie, July 25, 58; Alvin & Louise Nayfa; La-Bebe Andeel & Kathleen Barkett.

MASSAD, David Phillip, July 3, 58; Joy Nayef & Sameera Adeeba Hamra; George H. & Jean Massad.

MASSAD, Randall Joy, May 15, 57; Same parents; Fred & Madellia Hamra.

By: Fr. Ignatius Preston, Cedar Rapids, Iowa

DAVID, Michael, March 29, 59; Richard George & Shirley Ann Fannom; Michael S. George & Norma J. Abodeely.

GEORGE, Barbara, April 30, 1937; Philip J. McKim & Milada A. Rompotl; Ernest Abodeely & Helen Abdnor.

By: Fr. John Reinhold, Los Angeles, Calif.

NASSIF, Victoria, Feb. 23, 59; Fred & Gloria Ann Chahanne; Abraham Tahmoush & Gloria O'Dell.

TAMBURRINO, Steven Paul, June 8, 59; Frank L. & Katherine Zakaib; Henry Zakaib.

By: Fr. Paul W. Romley, Pittsburgh, Pa.

ANTHONY, Phillip Mark, March 31, 59; Phillip & Mary Ann Martin; Louis Dhaicick & Mary Jane Anthony.

BAZZY, Pamela Anne, Sept. 15, 59; Richard Thomas & Lorraine Anthony; Ernest & Freda Bazzy.

KHOREY, David Eugene, Oct. 5, 59; Eugene George & Margaret Yanyo; William Bryan & Lorraine Lessoon.

ZACOUR, Pamela Ann, Oct. 16, 59; Nathaniel & Eleanor Elias; & Susan Namey.

By: Fr. Paul Russell, Sioux City, Iowa

COREY, Timothy Richard, July 3, 59; Thomas Duane & Barbara Myrtle DeLaney; Larry & Selma Corey.

By: Fr. Anthony Sakey, Flint, Mich.

DAVID, James Sam, May 16, 58; Bashara & Rifka Abo Ateek; Dr. T. G. David & Mrs. Sam Salem.

ISAAC, Deborah D., Dec. 16, 58; Edward Mike & Norma Banks; John Isaac & Daisy Harris.

SALIM, Richard James, Sept. 2, 59; Richard Louis & Mary Alice Lupino; Frank E. & Norma Salim.

By: Archimandrite A. Saliba, Worcester, Mass.

HADDAD, Marilin Phyllis, June 23, 59; Eli A. & Helen Richards; Joseph Ezen & Norma Samra.

STEWART, Susan Cheryl, April 21, 59; Russell & Margaret Mackoul; Joseph & Mrs. Joseph Mackoul.

By: Fr. Philip Saliba, Cleveland, Ohio

COUREY, James R., April 9, 59; Victor & Theresa Thomas; George & Emily Farris.

COUREY, Nancy A., June 9, 59; Louis J. & Retha Rader; Ralph E. & Marie C. Alltop.

HANNA, Fred E., June 18, 59; Fred & Helen Vesnesky; John Kushner & Lillie Czuchran.

INMAN, Joy Ann, Sept. 1, 59; Norman Jr. & Lillian C. Eassie; Richard & Frieda Monsour.

KOURY, Lisa M., July 25, 59; Elias J. & Lila Rashid; Michael Koury & Emily Bander.

SALEM, Edward G., Sept. 25, 59; Edward J. & Susan Macy; George & Nita Salem.

SHIEKH, Carole Lee, July 10, 59; George & Aluera Anthony; Leo Shiekh & Louise Farris.

By: Archimandrite Gabriel Samne, Canton, Ohio

JOSEPH, Bert, Feb. 20, 59; George & Herta Piotrowsky; John Koury & Mary Louis Albert.

PATTERSON, Karey Ann, July 22nd, 59; Billy Frank & Gail Mary Joseph; Louis Charles & Helen Joseph.

By: Fr. Louis A. Secabe, Tulsa, Oklahoma

NAIFEH, Hugo Elias, Nov. 15, 59; Adeeb & Victoria Naifeh; Richard & Lela May Naifeh.

NAIFEH, Tami Mary, Feb. 27, 59; Same parents; Same sponsors.

By: Fr. Thomas Skaff, Houston, Texas

STEVENS, Sandra Marie, March 3, 59; Gilbert Stanley & Lena Stanley; Steve & Rose Stanley.

By: Fr. Theodore Ziton, Montreal, Canada

LUTFY, Norman Emile, Oct. 26, 59; Emile & Lise Despatia; Edward Rossy & Alexis Sayegh.

MARRIAGES

By: Archimandrite Gregory Abboud, Toronto

CONSTANTINE, Edward & Barbara Diane Thomas, Nov. 21, 59; Bruce Thomas & Laurice Habib.

FORZLEY, Mansour Fadel & Mona Aboud, Nov. 15, 59; Theodore Habib & Rene Hajjar.

By: Fr. Gabriel Ashie, Englewood, N.J.

HAJJAR, Victor & Barbara Spears, Nov. 28, 59; Victor & Judy Rahhal.

By: Fr. Michael Buben, Geneva, N.Y.

PETERS, Paul David & Ethel Martha Tony, Oct. 31, 59; Donald Grossman & Phyllis George.

By: Fr. Joseph Chernushin, Greensburg, Pa.

ASSAD, Gabraun A. & Judith A. Modjeski, July 26, 59; None.

CHARLEY, Tyorne & Eileen Kurtaneck, Aug. 23, 59; John & Charmaine Charley.

By: Fr. Alexander Curry, New Castle, Pa.

JOSEPH, Constantine & Rose Marie Hollenreiner, Oct. 18, 59; Edward Naddour & Irene Joseph.

By: Fr. Victor F. George, Bridgeport, Conn.

DEEB, Jack Basil & Rosemond Farah (Deeb); Nov. 14, 59; George & Helen Younes.

FLETCHER, Walter F. & Karen Maco (Fletcher), Nov. 5, 59; Robert Fletcher & Julie Wonneberger.

WILLIAMSON, William & Helen Gramesty (Williamson) Nov. 13, 59; Louis Gramesty & Mrs. Nassa Macol.

By: Fr. Michael Husson, Miami, Fla.

LOUIS, W. George & Rose Freda Talamas, Nov. 13, 59; Naseem Housey & Mrs. John Manash.

By: Archpriest Nicholas Kobbs, Akron, Ohio

BOWSER, Joseph & Dorothy Johnson, Nov. 14, 59; Stephen & Mary Maglone.

McCUNE, William A. & Janice L. Johnson, Nov. 14, 59; James & Olga Haboush.

By: Fr. James C. Meena, Los Angeles, Calif.

ASHAMALLA, Gamil Ragheb & Jeanette Maloof, Nov. 15, 59; Shoukry Ashamalla & Nellie Maloof.

MYRICK, Rufus Daniel & Marianne Albert, Nov. 14, 59; LeGrande Merritte & Nancy Gordon.

By: Fr. Paul W. Moses, Boston, Mass.

AITKEN, Robert S. & Louise A. Turk, Jan. 10, 59; Robert & Georgette Cavanaugh.

By: Fr. Ignatius Preston, Cedar Rapids, Iowa

GEORGE, Michael Shady & Barbara McKim (George), Nov. 21, 59; Fred Abdnor & Helen Abdnor.

By: Fr. Paul W. Romley, Pittsburgh, Pa.

JACOBS, Joseph Mike & Ann Sarkisian, Nov. 15, 59; Abraham Jacobs & Irene Ketchejian.

By: Fr. Paul Schneirla, Brooklyn, N.Y.

CASTLEY, Charles A. & Lillian M. Khoury, Nov. 1, 59; Fred Massab & Antoinette Khoury.

ABDALLAH, Eli Thomas & Rose Mary Saba, Nov. 15, 59; Henry R. Maddi & Mona L. Ball.

By: Fr. Theodore Ziton, Montreal, Canada

JANNA, Maurice Joseph & Najat Therese Rafidi, Dec. 6, 59; Fred B. Salhany & Miss Souad Rafidi.

FUNERALS

By: Fr. Michael Buben, Geneva, N.Y.

BAROODY, Zigua; 53; Nov. 16, 59; Husband, 2 sons & 2 daughters.

By: Fr. Joseph Chernushin, Greensburg, Pa.

ABRAHAM, Cynthia Louise Anna, 2; May 4, 59; Parents.

JASPER, Francis, 53; April 1, 59; 1 son, 1 sister & brother.

By: Fr. Alexander Curry, New Castle, Pa.

KELLY, Mike, 70; Nov. 11, 59; 1 son, 4 daughters.

By: Fr. Victor F. George, Bridgeport, Conn.

ABRAHAM, Mary, 70; Oct. 29, 59; son, 2 daughters & sister.

By: Fr. Michael Husson, Miami, Fla.

BARJOD, Nahiem G., 61; Nov. 27, 59; Wife & one son.

By: Fr. Basil Karpelenia, Indianapolis, Ind.

DEEB, Amelia, 69; Oct. 21, 59; 4 sons, 5 daughters.

FREIJE, Letiffe, 69; April 2, 59; 4 daughters, 2 sons.

By: Archpriest Nicholas Kobbs, Akron, Ohio

PANAYOTOFF, Nicholas, 73; Nov. 8, 59; One brother.

SMOLOFF, Nick S., 68; Nov. 11, 59; None.

By: Fr. James C. Meena, Los Angeles, Calif.

BOURESTOM, Helen, 65; Sept. 4, 59; Daughter, sister, 2 brothers.

By: Fr. Paul W. Moses, Boston, Mass.

AMEER, Abdool, 67; Dec. 2, 59; Wife.

BENDEKGEY, George, 75; Oct. 27, 59; Wife, 3 sons, 2 daughters.

HASBANY, Abraham, 70; Oct. 28, 59; None.

MINER, Alia Assatly, 70; Nov. 13, 59; 3 sons, 1 daughter.

ZAGZOUK, Antoun, 77; Nov. 8, 59; Wife, 1 son.

By: Fr. John Reinhold, Los Angeles, Calif.

EDISS, Theodore Nicholas, 74; Nov. 30; Wife, 1 daughter 2 sons.

By: Fr. James Rottle, Austin, Texas

ATTAL, Emma, 74; Oct. 26, 59; 2 sons, 2 daughters.

By: Fr. Paul Russel, Sioux City, Iowa

SKAFF, Theresa Ann, 20; Dec. 2, 59; Parents, brother, 2 sisters.

By: Fr. Gabriel Salhany, Niagara Falls, N.Y.

ANDERSON, Selma Karam, 56; Nov. 10, 59; 1 daughter.

By: Archimandrite A. Saliba, Worcester, Mass.

ABDELAMSEEH, Edward, 35; Oct. 3, 59; 4 children, wife.

DOURA, George, 75; Oct. 31, 59; 3 daughters.

GHIZ, Rose, 65 Oc;t. 28, 59; 2 brothers.

HADDAD, Fada, 88; Oct. 21, 59; 2 daughters, one son.

By: Archimandrite Gabriel Samne, Canton, Ohio

MIKE, Louis, 67; Dec. 9, 59; Wife and one daughter.

By: Fr. Thomas Skaff, Houston, Texas

FODELL, Emma, 80; Nov. 24, 59; 1 son.

ORTHODOX METROPOLITAN CLARIFIES STAND ON CHRISTIAN UNITY

NEW YORK (RNS) — Archbishop Antony Bashir of New York, Metropolitan of the Syrian Antiochian Orthodox Church of North America, declared here that any initial meetings and discussions on Christian unity "must be restricted to Orthodox Catholics and Roman Catholics."

This was one of the points maintained by the archbishop in an official statement issued here clarifying his "basic convictions" concerning church unity.

Observing that the various branches of Protestantism have "enormous basic doctrinal divergences from both Orthodox and Romans," he stated that the inclusion of Protestant spokesmen in an Orthodox-Roman dialogue "could only result in chaos."

"If Orthodox and Roman differences were adjusted," he said, "the Protestant world, numerically and psychologically, would be faced with a serious reassessment of its genesis and development."

Metropolitan Bashir said he was issuing the statement because the "most positive and encouraging responses" which he has made to Pope John XXIII's announcement of an Ecumenical Council to explore the possibility of reunion between Roman Catholics and Eastern Orthodox Churches "have been quoted and misquoted in the public and church press and elsewhere."

Since he had received "so many inquiries from so many sources as to the exact nature of my proposals," the archbishop explained he decided to issue an official statement.

The Metropolitan said that in all efforts to end Christian disunity since World War I "the most encouraging event from the viewpoint of the Orthodox Church has been the suggestion of the Roman Pope John XXIII that serious consideration be given to Orthodox and Roman reunion."

Hailing the Pontiff's suggestion as a "tremendous achievement," and endorsing it "fully," Archbishop Bashir asserted that the resistance or indifference of some Orthodox spokesmen, the "evident alarm of some Protestant ecumenicists, and the extreme caution of later comments from Rome," do not detract from the "value of this truly courageous act."

The archbishop declared that Orthodox leaders should give their utmost support to the "apparent intention of the Pope to pass beyond the traditional formalities and the empty euphonies of the past."

He warned, however, that the effectiveness of any negotiations on Christian unity will depend on the methods employed.

If Pope John is "sincerely interested" in Christian unity, the Orthodox churchman said, the Pontiff, as Primate of the West, must begin by joining with Ecumenical Patriarch Athenagoras of Istanbul, as Primate of the East, in calling for a joint meeting of theologians and canonists from both Churches.

"The meeting which would follow," the Metropolitan said, "although it might not arrive at immediate union, would provide an opportunity for the Holy Spirit to act, and might well lead to eventual unity."

The Syrian Church leader noted that the "major difficulty" between Orthodoxy and Rome is the question of the basis for the Papal Primacy and the concomitant dogma of Papal infallibility.

Stressing that one cannot minimize the difference, evident and impiled, in these dogmas, the Metropolitan asked: "But is it not possible that the time has arrived when the two mutually exclusive but closely related teachings, and infallible Church and an infallible Primate, may be so restated as to synthesize both traditions on a new and higher level?"

In conclusion, Metropolitan Bashir asserted that his proposals "are made as a loyal representative of the Orthodox Church, who holds it to be the one Holy Catholic Apostolic Church of the creed outside of which there is no salvation."

"I am not glossing over the schism or heresy of the West, and by no means suggesting any other solution to division than the reunion of all Christians with the same Orthodox Church," he said. "If reunion cannot be accomplished by a restatement of the two positions, however, I do not see it as possible in any other way."

TODAY'S AMERICANS MARRYING YOUNGER THAN GRANDPARENTS

WASHINGTON, D.C. (RNS) — Young people in America are marrying at a much younger age than their grandparents, the U.S. Census Bureau reported here.

Confirming a trend toward youthful marriages that has caused discussion in religious and educational circles, the bureau said that a survey it has just completed of the marital status of the U.S. population indicates that the median age of men at first marriage was 22 years, 4 months, among couples married in 1959. Median age of the bride was 20 years, 2 months. One-half were younger than that, and one-half older.

In 1890, the median age of men at first marriage was 26.1 years, according to census records, and that of women was 22.0 years.

Whereas in 1890 the average young husband was four years older than his wife, the groom now averages only two years older than his spouse.

"The long-run decrease in the median age at first marriage has occurred despite the fact that the average young person of today remains in school several years longer than a generation ago," the Census Bureau declared.

"Increased economic property and greater job security have probably been major factors," the bureau suggested.

At the same time, there has been an increase in proportion of persons who marry, the census report indicated. About 70 per cent of the male population 14 years of age and over is married, compared with only 50 per cent in 1890. The proportion of women over the age of 14 who are married has increased to two out of three, against only a little more than half 70 years ago.

The census report is based on a sampling. A complete count of the family status of Americans will be made in April, 1960, in connection with the general decennial census.

3,000 ISRAELI CHRISTIANS GET PERMISSION TO ENTER OLD CITY

JERUSALEM (RNS) — Some three thousand Israeli Christians, mostly Arabs, will be permitted by Israeli and Jordan authorities to cross the armistice lines to the Old City of Jerusalem for Christmas Eve observances in Bethlehem, it was announced here.

A total of 1,400 Latin and Uniate Catholics and 200 Protestants will cross the lines on Dec. 24. On Jan. 7, Greek Orthodox believers, who observe Christmas according to the Julian calendar, will make the journey to Bethlehem. Finally, 300 Armenian Orthodox will go there for their traditional Christmas Eve rites, which take place on Jan. 18.

It was reported that 10,000 persons had applied for permission to make the Bethlehem pilgrimage, but the quota was set at 3,000.

RUSSIAN CHURCH STATEMENT BACKS KRUSHCHEV'S DISARMAMENT PROPOSALS

MOSCOW (RNS) — Patriarch Alexei and leading members of the Synod of the Russian Orthodox Church issued a statement here strongly supporting Soviet Premier Nikita S. Krushchev's recent proposals for world disarmament.

Made on behalf of all the Russian Orthodox clergy, the statement which was later broadcast by the Moscow Radio, said that "millions of Christians are awaiting our word about the proposals of the Soviet Government."

"It depends on us, men of the Church, to a large extent, that the will of the people for universal disarmament should find support in the Divine love which went to the Cross to save mankind from sin, anathema and death," the statement said.

ARCHEOLOGISTS TO SEARCH FOR SODOM, GOMORRAH

AMMAN, Jordan (RNS) — American and Jordanian archeologists will carry out extensive research in the region of the Dead Sea next month to discover the Biblical cities of Sodom and Gomorrah, the Amman Radio reported.

It said that Professor William E. Albright and William Foxwell, both of the American School of Oriental Research in Jerusalem, recently found potteries near the southeast portion of the Dead Sea which are believed to have belonged to Sodom.

In addition, the station said, pilots flying over the Dead Sea have repeatedly reported seeing ruins of buildings beneath the water.

BIBLICAL MANUSCRIPT BRINGS RECORD $182,000

LONDON (RNS) — A record $182,000 was paid at auction here for a 13th century illuminated manuscript copy of the Apocalypse (The Revelation of St. John the Divine) by a New York rare book dealer.

The buyer, H. P. Kraus, broke a 30-year dollar-price record set by the late J. P. Morgan, who paid $158,400 in 1929 for the Bedford Book of Hours. With the purchase of the Apocalypse, Mr. Kraus also topped his own previous high of $109,000 for a 12th century illuminated manuscript of the Gospels.

Mr. Kraus actually gave 39,000 pounds for the Gospels, compared with Mr. Morgan's 33,000 pounds for his acquisition, but with the present devaluation of the pound Mr. Morgan's dollar-cost was greater.

The Apocalypse, was purchased from the library of the late Dyson Perrins, a British manufacturer. In addition, the New York dealer bought a 13th century manuscript of the Psalter of Wencelas, King of Hungary and Bohemia, for $72,800.

ORTHODOX LEADER WARNS AGAINST DANGERS OF DISUNITED CHURCH

JERUSALEM (RNS) — A warning that Communism, atheism and materialism will "destroy Christianity if the Churches remain disunited," was sounded here by Greek Orthodox Ecumenical Patriarch Athenagoras, who was in Jerusalem on a Middle East tour.

The Patriarch, who spent a week here as the guest of Patriarch Benediktos of Jerusalem, presided at talks with Orthodox leaders which were described as aimed at removing "all differences between Christian brothers." It was not learned if any discussion took place regarding the Ecumenical Council summoned by Pope John XXIII at which Christian unity is expected to be a leading topic.

During his stay here, Patriarch Athenagoras, who ranks as "first among equals" of all the Orthodox patriarchs, had meetings with Roman Catholic Latin Rite Patriarch Alberto Gori of Jerusalem; Archbishop Elia Karam of Mt. Lebanon, representative of the Orthodox Patriarch of Antioch; and Hassan Kateb, civil and military Governor of Jerusalem and guardian of the Holy Places.

RUSSIAN CHURCH LEADERS WELCOME WORLD COUNCIL DELEGATION

MOSCOW (RNS) — The first official delegation of the World Council of Churches ever to set foot on Soviet soil was given a warm welcome here by top leaders of the Russian Orthodox Church.

The reception group was headed by Metropolitan Nikolai of Kruititsky and Kalomna, head of the foreign office of the Russian Church, who thrice kissed Dr. W. A. Visser 't Hooft, leader of the delegation, in the traditional Russian manner of greeting.

Dr. Visser 't Hooft, WCC general secretary, arrived at the Vnukovo airport accompanied by Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs and a WCC associate general secretary. Dr. Nolde, the only American member of the delegation, is dean of the Graduate School of the Lutheran Theological Seminary at Philadelphia.

Also with Dr. Visser 't Hooft were the Rev. Francis House, a Church of England clergyman, another WCC associate general secretary; Dr. Nick Nissiotis, assistant director of the Council's Ecumenical Institute at Bossey, near Geneva, Switzerland; who is a member of the Greek Orthodox Church; and U Kyaw Than of Rangoon, Burma, a Baptist layman and administrative secretary of the East Asia Christian Conference.

Joining Metropolitan Nikolai in welcoming the visitors, who were scheduled to spend three and a half weeks in the Soviet Union, were Dean Alexei Buevsky of the Elokhovsakya Cathedral in Moscow; Archbishop Nikodim, Metropolitan Nikolai's deputy in the Russian Church's foreign office; Pavel Cherednyak, deputy chairman of the State Council on Affairs of the Russian Church, and Andrei Sereda, chief of the Council's foreign section.

Representatives of the Baptist Church in Russia were expected also to be on hand to greet Dr. Visser 't Hooft and his party, but it was later explained that they had missed the reception through a misunderstanding regarding the hour of the Western churchmen's arrival.

In a ten-minute welcoming speech, Metropolitan Nikolai said he was delighted to see the delegation in Russia and was sure that the visit would serve to improve mutual understanding between nations.

Purpose of the WCC delegation's visit to Russia according to previous announcements, was to continue the "get acquainted" process which was initiated last summer when two representatives of the Moscow Patriarchate spent four weeks at the WCC's Geneva headquarters. They were Archpriest Vitaly M. Borovoy, a lecturer in church history at the Leningrad Theological Academy, and Victor S. Alexeev, a lay secretary in the Patriarchate's Office on Inter-Church Relations.

In his reply, Dr. Visser 't Hooft commented that although there was a severe winter frost here at the moment, the delegation felt warm, "thanks to the many smiles and the hearty greetings."

Camramen from a documentary film studio were busy recording the arrival of the foreigners and the cordial exchanges between them and the Russian churchmen. However, there was no reference in the Soviet press to the visitor's coming.

The visitors were driven from the airport to the Hotel Sovetskaya, where they will have their headquarters while in Moscow. This hotel is reserved only for the most important guests of the Soviet Union.

Later the WCC delegates attended a service in the Preobrazhenskaya church, where hundreds of curious believers gathered to catch glimpses of them. Accompanying them to the church were Metropolitan Nikolai and other prominent Orthodox leaders.

In the evening Dr. Visser 't Hooft and his companions attended a performance of the Russian opera, "Ruslan and Ludmila," in the Bolshoi Theater.

It was announced that the next item on their program would be a visit to the Zagorsk Theological Academy, after which they would attend an evening service in Moscow's only Baptist church.

ARCHIMANDRITE KHALLOUF CONSECRATED A BISHOP OF SALAMIA

The following official information was received from His Beatitude Patriarch Theodosios of Antioch:

After the canonical nomination and election by the Holy Synod for the titular bishopric of Salamia, (Irinopolis) the Rt. Reverend Archimandrite Michael Khallouf, who served as pastor of St. George's church of Utica, N.Y., was consecrated a bishop of Salamia, at Damascus, Syria, on December 6, 1959, by His Beatitude Patriarch Theodosios and three members of his cathedral bishops. His Beatitude informed Metropolitan Antony that the new honorary Bishop will be appointed as Patriarchal Vicar in the central America. We extend to His Grace Bishop Michael our sincere congratulations and best wishes for a fruitful service in the vineyard of our Holy Church.

Orthodoxy in East Africa

(Continued from page 9)

that time we enjoy the care of the Mother Church of Alexandria.

But there was no more progress. It seems that Patriarch Meletios was hesitant a little. When the present Patriarch Christophoros ascended on the Throne of Alexandria he somehow pushed things a little further. He quite rightly saw that he could help our Church more officiently, if he would grant some scholarships to young men from our country. He therefore, immediately invited several young men, who willingly answered His call. Most unfortunately, there was no one else to help the Patriarch in this work, as there ought to. The Bishops of the Alexandrian Throne were in dissension at the time and the work of Orthodoxy in the heart of Africa was thus neglected. In spite of all this however, and in spite of the fact that our Church has only got two priests, it numbers about 20,000 souls. We now however rejoice at the fact that peace has been restored in the Church of St. Mark.

The legend of Orthodoxy in Uganda soon reached Kenya. A certain native of Kenya after being informed about the Orthodox Church of Uganda was converted to Orthodoxy. In this way considerable number of people in Kenya were converted to the unpreached Orthodox Faith. Luckily enough there was a former Protestant pastor among them, who ministered to this fold for a considerable time. Unfortunately, during the national resistance against the colonial regime, this single Orthodov priest was arrested and his fortune is not known even to this day. Thus the Orthodox community in Kenya, consisting of about 1500-2000 souls was left without a priest. But they did not lose their patience and hope. They came into contact with the Orthodox in Uganda and asked for help, which they badly needed. Although there are only two priests in Uganda itself, Father Obdiou pays frequent visits to the communities in Kenya. He has often got to walk long distances in order to reach the widely scattered communities, with great danger to his life; for he is already of past age, as well as suffering from his heart, and the distances through the big forests are not short either.

What, however, has recently given him courage, was the noble gesture of a certain Englishman, district commissioner in Kenya. He offered, at his own initiative, an expanse of land for the establishment of an Orthodox Church and, he did not stop there, but invited an architect to draw the plans for the Church.

In this chaotic situation we greeted with great joy and rejoicing the election of Archimandrite Nicolaos Barelopoulos to the Metropolitan See of East Africa. We believe that, at last, the "rose-fingered dawn" has broken and the time has come to set out for the field of the Lord.

This is the exact picture of Central Africa, which is today called to Orthodoxy. The earth is most fertile, the longing is fervent and the thirst of the souls is beyond description. They would rather worship God in the Mother Church, continuing to be poor, than become members of a rich but schismatic Church. A thing which is easily understood by the few—presumably idolatrous and uncivilised—Africans, but not by the numerous and civilised Europeans.

This is a welcome time, this is the day of salvation.

The Clergy of the Orthodox Church

(Continued from page 10)

THE MINOR ORDERS

The minor orders are composed of five offices. They are Subdeacon, Reader or Lector, Chanter, Assistant Chanter and Sexton. The duties of these orders are as follows: Subdeacon, who helps the deacon, priest or bishop and should be at least 20 years of age according to Canon 15 of the 6th Ecumenical Council.

Reader or Lector, who reads psalms, prophecies, hours and epistles with piety and dignity and assists the priest on special occasions.

The Head Chanter, who chants all services according to the proper tone of the day with piety, care and dignity. He is located on the right side of the Church.

The Assistant Chanter, who assists the Head Chanter by reading aloud to him and by humming. He is located on the left hand side of the Church.

The Sexton, the last of the Minor Orders, is in charge of everything in the Church and prepares all that pertains to the services. He also acts as a doorkeeper.

These five offices are appointed by the bishop by a special prayer offered outside the Sanctuary before the Holy Doors symbolic of their services which are rendered outside the Sanctuary. All are permitted to wear special robes and have their hair shorn during the ceremony of appointment. However, the subdeacon alone is permitted to wear a stole in the form of a cross.

The Major Orders and the Minor Orders working as a team help the Church function smoothly and successfully and help also the Church fulfill its Sacred mission in the world.

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PRAYERS FOR KRUSHCHEV

by DAVID LAWRENCE *Editor, U.S. News and World Report*

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We have just seen at close range the dictator of a huge empire who, forsaking the things of the spirit, glorifies materialism.

We have seen a ruler who wields immense power but who gives vent to tempers of anger and resentment as he scorns those debates among free men which seek to establish truth.

But Jesus told us not to suppress truth or to suspend our quest for justice. He said:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

We have tried to speak in the privacy of diplomatic conversations—at Geneva, at Moscow, at Washington, and, in fact, through every available channel of communication. But we have failed to turn our adversary from the paths of materialism to the paths of idealism.

We may well paraphrase: What is a ruler profited if he shall gain the moon, and he lose his own soul?

For the Scriptures remind us that man "cannot serve God and mammon." Man, moreover, cannot "live by bread alone" or by the rewards of trade or business. Man can find happiness only in the things of the spirit that give him faith in the immortality of the human soul. Jesus expressed this eternal truth: "God is a spirit: and they that worship Him must worship Him in spirit and in truth."

The whole world today lives amid the terrors spread by the ruler of the Soviet empire. As did Napoleon and Hitler, another follower of Satan ignores the precepts of a God-given Gospel and seeks more and more power over vast numbers of men, women and children in other lands. There come from him, to be sure, soft words of promise—but he insists that we must disarm first, while his empire must not be inspected closely to insure a similar disarmament.

We cannot compromise with evil. There can be no trust where pledges have been repeatedly dishonored.

What course, then, do we follow?

Jesus tells us to "love" our enemies and "do good" unto them. Surely this does not mean that we must surrender to evil men so that they may continue their evil acts against us. Does it mean perhaps that, in a spirit of compassion, we should ask the Almighty to change the evil men and make them good men? For we, as mortals, cannot perform that miracle. We cannot transform evil men into good men by mere exhortation or even by the polemics of angry debate. We can only state our case in prayers to the Ruler of us all and beg that He answer our prayers.

Nikita Khrushchev must some day face his Maker. How long beforehand will the Soviet tryant come to see that Communism, in disregarding human liberty and rejecting God's word, faces the same punishment as was visited upon the people of Sodom and Gomorrah who, too, spurned God?

Nikita Khrushchev will not be in power always. Tyrants, of course, sometimes succeed tyrants, but the spirit of freedom is persistent and bides its time. It gives people the necessary courage to lift the yoke of tyranny. For it brings to bear eventually the strongest force known to us all—moral force.

It is a force born of the Judeo-Christian philosophy of fairness and justice.

It is a force that comes from the hearts of men as they turn for help to the God of our fathers who through the centuries has guided the destiny of man.

It is a force that can prompt us to pray to God to instill in the Soviet ruler an abiding faith in His power.

It is a force that can teach us to establish an enduring friendship with those who have once been our enemies but who repent and do penance.

All of us must come to learn that there is indeed a substitute for the hates and the passions that have led so often to "organized murder." It is human love. It can permeate nations as well as their rulers. And in that spirit, we pray for the transgressors in the Kremlin in the hope that they may be inspired to take to heart the words of the Gospel:

"The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel. Repent: for the kingdom of God is at hand. . . .

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God."